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BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

■ "New Steeples in the Dust Bowl" tells the gripping story of a twentieth-century pioneer and his wife who braved terrible heat and bitter cold in order that a forsaken community might hear the Word of God. The work accomplished by this man, against overwhelming odds, should prove an inspiration to all church leaders.

■ "We Give Thee Thanks" is a Thanksgiving program that will be new to most people, for it is written for choral speech groups. This unusual arrangement of Scripture will enable you to give your church one of the most moving programs it has ever witnessed.

■ Start working *now* on plans for Christmas! "A Christmas Vesper Service" will give you many ideas for an effective worship service.

■ This year our church school boys and girls are studying the migrant work for their mission emphasis. See in "Making a Miniature Migrant Camp" how one teacher made the lesson vivid to her pupils. A full page of pictures shows just how they built their model.

■ In the picture on the opposite page may be seen Massasoit, Priscilla, Miles Standish and Governor Bradford, observing "The First Thanksgiving." The artist catches the real meaning of Thanksgiving Day—a welcome and much needed reminder of our constant dependence upon the loving providence of God. "Blessed is the nation whose God is the Lord."

Next Month

■ Leaders of children will find many suggestions on pages 19-32 for activities and worship to help make real to their boys and girls the true meaning of Christmas. The picture page on "Posing a Christmas Picture" merits careful study.

■ "Our Sunday school lessons are always the same old thing," people are often heard to complain. Such a criticism need not be made if teachers are alert to their opportunities. W. A. Irwin, in "How To Make the Uniform Lessons Live," gives valuable advice to church school teachers.

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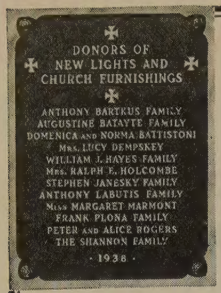

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OF INTEREST TO BAPTISTS

■ There was some little discussion when the President moved Thanksgiving Day out of its old spot in the calendar; main objection was to the commercialization involved. Now comes a pastor who suggests twelve Thanksgiving services a year—for a slightly different motive.

Rev. H. M. Bevel, pastor of Second Presbyterian Church in Pine Bluff, Ark., will lead his people in a monthly Thanksgiving service to express their gratitude and appreciation for being American citizens. It strikes us as a good idea, provided the prayers move out from there to embrace the other peoples of the world.

■ National Broadcasting Company announces an interesting religious program for the coming winter. Two Sunday features (The Radio Pulpit with Dr. Ralph Sockman and "National Vespers" with Dr. Fosdick) will be continued. Saturday programs include Dr. Alfred Grant Walton with his "Call to Youth" and "Religion in the News," by Dr. Walter Van Kirk. On Mondays, Dr. Joseph R. Sizoo will conduct the "Religion and the New World Program"; Dr. John Sutherland Bonnell will be heard Tuesdays on "Our Spiritual Life," and Dr. Daniel A. Poling is on the air Fridays with "Opportunity."

■ Negro Baptists in the United States gained 60,000 members during the past twelve months. Their total membership is now 4,046,840, and they have 24,575 churches, 27,242 preachers, and church property is valued at $110,116,566.

■ School children in Buffalo (N. Y.) are permitted to absent themselves from school one hour each week this year to go "outside the school buildings and grounds" to their own churches or temples for religious instruction. The time taken out is on Mondays, the last hour of the school session, and the pupils are excused only on request in writing from parent or guardian.

Pittsburgh children will be released for the same purpose, beginning this fall, on Wednesday mornings; they will get credit in school for instruction in the churches. And down in Danville, Ky., home of Centre College, a plan of Bible teaching in the schools is being sponsored and financed by churches, business houses and civic clubs. Danville claims to be the only city in Kentucky to introduce Bible study directly into its school system. Other cities and counties plan to follow in 1941.

■ A check for $100,000 is on its way to the desperate Baptist Missionary Society of England; it goes from the Foreign Mission Board of the Southern Baptist Convention.

Says Dr. Charles E. Maddry, executive secretary of the Southern Board: "This is the first installment on a total of $200,000 we propose to send our British brethren. Additional contributions are flowing in from all over the South."

■ The First Baptist Church, Seattle, Wash., Harold V. Jensen, pastor, has launched the third annual University of Life, beginning October 6.

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In the window of the American Bible ciety, New York City, stands a globe e feet in diameter, one of the largest, not the largest, in the city. Recently photographer from the magazine *For-ie* visited this place to take "intimate" tures of that globe. He said it was e only one he could find suited to his rposes.

He wanted pictures of various zones interest (small countries, continents, .). The globe was built to show "all languages (including seventy Indian d Eskimo tongues) into which parts the Bible had been translated." *For-ie* pointed out that "If the author of *ein Kampf* (only a dozen or so lan-ages) is listening, the number is 39."

It may also be pointed out that only year or so ago the Bible outsold *Mein mpf*—in Germany!

Missouri is voting in a new Governor s month, but it really doesn't make ch difference to the Ozark State Meth-sts who is elected. Either way, there l be a Methodist in the state capitol xt year.

Both candidates are members of the ne local church. Republican nominee Forrest Donnel, teacher of the Men's le Class of Grace Methodist Church, Louis. Listening to him every Sunday the Democratic candidate, Lawrence Daniel. Mrs. Donnel and Mrs. Mc-niel are active in the women's work of church, and the families are friends. (P. S. All political discussions are red in Men's Bible Class.)

■ Roumanian Baptists will be unaffected by the recent governmental decree dissolving all religious bodies in that country. According to Dr. W. O. Carver, president of the Southern Baptist Seminary, the 70,000 Baptists and 2,000 Baptist churches in Rumania were given recognition in 1938. A small, newly organized sect, known as the Baptist Advent group, might, however, come under the terms of the decree. But all other Baptist churches are safe, at least for the time being. What will happen under the new dictator, only the new dictator knows.

■ Closer co-operation between clergymen, physicians, and social workers, to bring about more complete solution of community problems and to meet individual needs of parishioners, patients and those in difficulties, was adopted as an objective of the Ministerial Association of the Oranges and Maplewood (N. J.).

■ When the state legislature of South Carolina convenes in January, it will decide whether the state is to be wet or dry, and it will have a mandate from the people as a guide. South Carolina has just voted to repeal the state liquor law in a referendum placed in the Democratic primary.

Rev. Albert D. Betts, of Orangeburg, executive secretary of the South Carolina Federated Forces for Temperance and Law Enforcement, led a smashing campaign that resulted in 24 out of 46 of the counties of the state voting "dry." The legislature may disregard that vote, but we doubt it.

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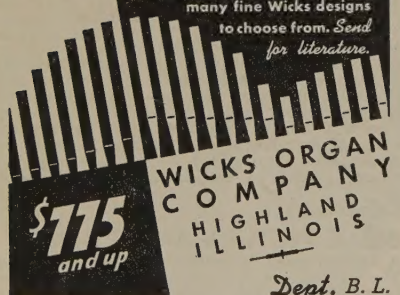

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■ The men who tabulate the census returns probably have little patience with the old idea that the churches are losing out. According to their tabulations, based on the 1940 census, the churches in the United States have gained over a million members from 1926 to 1936 and added 43 new denominations to the list.

In 1926 there were 213 denominations and 54,576,346 members; in 1936 there were 256 religious bodies and 55,807,366 members.

One of our great literary critics used to say that capitalism had been pronounced officially dead a hundred times in this country, but whenever the mourners gathered for the funeral the corpse began to show signs of life, and the ceremonies had to be postponed. Somethink like this is probably true of the church, pronounced dead and useless ten thousand times since Calvary.

■ Early in September the Nebraska Baptist Young People's Council met at Fremont to complete their plans for the coming year. The first concern was the promotion of the State B.Y.P.U. convention, scheduled to meet with the First Baptist Church of Lincoln, October 18-20. Next came the plans for the 1941 Nebraska Baptist Assembly, which met at Hastings College this year. Since these facilities will not be available next year the Council must find a new site. The officers are considering the possibility of having two one-week assemblies, one in the eastern and the other in the western section of the state.

■ If any church school class or department has the Sunday school quarterlies, picture rolls, picture cards, etc., for the fourth quarter of 1939 and the first and the second quarters of 1940, and finds them in good condition, the Capiz Sunday school, Capiz, Philippine Islands, would appreciate receiving them in order to carry on their work. A young people's class or society might find this a worthwhile missionary project. The address to which the supplies should be sent is: Capiz Sunday School, P. O. Box 22, Capiz, P. I. This material may be sent parcel post.

■ Southern California Baptist Assemblies and Camps under the leadership of Dr. Oliver Cummings reached an enrollment last summer of 1,530.

■ The midyear meeting of the Council on Finance and Promotion will be held in Chicago December 2 and 3. The General Council will begin its sessions December 4 and continue until it has completed the business in hand.

■ Make a note of it: The Northern Baptist Convention will be held in Wichita, Kan., May 20-25, 1941.

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The authorities look for an increase in jectors over the 1917-18 quota. Thou-nds more have already stated their be-fs than stated them at the correspond-g period in 1917.

A campaign to "keep liquor away om camps of draftees" of the Army rps is being launched under Metho-st auspices. A petition was prepared king President Roosevelt, Secretary of avy Frank Knox and Secretary of War imson to forbid alcoholic drinks in aining camps.

An intensive campaign of church op-sition to proposals for Sunday movies Pennsylvania's communities now with-t them was launched at Harrisburg st month by the Lord's Day Alliance Pennsylvania in co-operation with the inisterial Association of Greater Har-burg and Dauphin County.

The railroad industry as a whole is e largest employer of labor in the ited States, with over one million per-ns on its payrolls.

CONGRATULATIONS TO

First Baptist Church, Yakima, Wash., on the completion of fifty years of ingdom service.

Rev. and Mrs. Victor Wik, Second ptist Church, Lincoln, Neb., recently arried. Mrs. Wik (better known to e young people of the Northern Bap-t Convention as Irene Lyons) has been rving as Life-Work Secretary of the Y.P.U. of A.

The Leaders of the School of Methods, ean Park, Me. The registration of 659 s the largest in seven years. The re-pt of $7,190 in notes, pledges, and sh enabled the organization to burn veral mortgages.

Rev. H. L. Zepp, First Baptist Church, istol, Pa., upon the completion of enty years of pastoral work with this urch.

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13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, | [f] ch. 36. 24. [g] ch. 34. 25. [h] ch. 11. 16. ver. 28. Joel 2. 27. | ing covenant with them: and I will place them, and multiply them, and [i] will set my sanctuary in the midst of them for evermore.

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B.L.-11-40

■ Dr. Albert Einstein, the kind little exile-scientist now at Princeton, N. J., suggested in a recent speech that "In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God . . . ." Probably many of his shocked American friends thought of replying to that; it remained for one of Dr. Einstein's own faith, Rabbi Herbert S. Goldstein, of New York, to give the perfect answer.

Said Rabbi Goldstein: "He (Einstein) urged mankind to assume the religion of the good and of the beautiful, but to relinquish the idea of a personal God. Let me say that it is well nigh impossible for the world to enjoy the good without human beings accepting a personal God. I have but to refer to Germany, where we found the scientists of the various universities dumb when it came to protest against the inhumanity of Hitler. They knew no personal God to whom to be responsible. If ever the world is in need of belief in the personal God, it is today."

That, we think, covers it very nicely.

■ LONDON (RNS).—The disastrous effect of the war upon missionary activities of the European Protestant churches is described by Dr. J. H. Oldham in the *Christian News Letter* of the Council on the Christian Faith and the Common Life.

Dealing with those churches outside Germany, Dr. Oldham states that recent happenings have dealt a severe blow to the missions of other countries on the continent. He says:

"The largest field affected is the Dutch East Indies. Here nearly three hundred Dutch and over two hundred German missionaries were at work. There is a native Protestant Christian community of approximately a million and a half. Of these more than four hundred thousand are Batak Christians, the result of seventy years of German missionary labors. With the German occupation of Holland, the Dutch missionary societies are unable to remit funds to their missions and have appealed to America for a sum of 60,000 florins.

"Another field that has been severely hit is Madagascar. Here there is a Protestant Christian community of more than four hundred thousand. The largest missions are Norwegian (sixty-six missionaries) and French (twenty-nine missionaries).

"The Norwegian and Danish churches are no longer able to send funds to their missions, and the power of the churches in Sweden and Finland to do so is severely restricted. There are Norwegian missions in Madagascar, China, and India; Danish in Manchuria, India, and Nigeria; Swedish in China, India, South Africa, and Central Asia; and Finnish in China, Southwest Africa, and the Tibetan frontier of India."

Thanks Be unto God

By W. R. McNUTT

THESE are days creative of the moods of doubt and skepticism. The faith of many is shaken to the eep foundations. Men are asking in ieir hearts "Where is God and what is e doing about our present world?" Like n ancient people in exile they sigh, How can we sing the songs of Zion in strange land?" All such find little round for thanksgiving; possibly they ay there is no God to thank.

But *we* will not yield to that mood; e ought to give thanks and we shall. ut for what? Let us be thankful for ur heritage of faith in a real God who Father of us all, who neither slumbers or sleeps, who hourly is working upon e hearts of men everywhere to make em sick of war and ashamed of their ck of resolve to find more righteous ays to establish justice and peace in e earth. Thankful, moreover, let us e that he calls us of *this* generation to rusade, under the captaincy of Jesus hrist, against the total war system, root nd branch—thankful for faith in the ving God, for faith in our Lord as aviour for these times, and faith in a oice calling us to discipline and serv-e; what more can living men ask? Then let us be thankful and full of good courage.

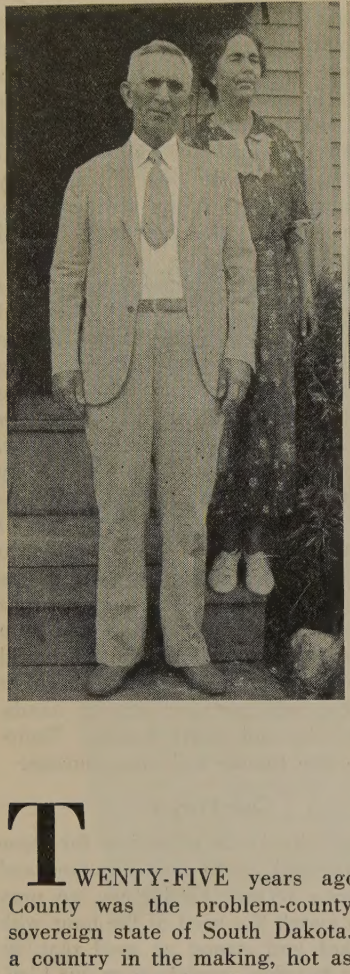
We ought to be thankful to God for our fathers in the faith and for the heritage of freedom that they have bequeathed to us. Millions have never known such freedom and hence do not know the sweetness of its taste. But we do, and that knowledge makes us strong in the will both to keep and to enlarge righteous freedoms for ourselves and for others. In so doing we know ourselves actually to be "workers together with God," to be men, women, and youth of destiny, to be *a generation called* to do a very great work for God and men! A "lost generation"?—not ours, if gratefully we arise to labor and to sing. For we are chosen to build here a democracy, fuller and truer than any hitherto, a democracy that actualizes the very will of the Father in a brotherhood of all kinds of his children. For such a challenge let us be thankful.

Surely we shall give thanks, very devout thanks, for our present state of peace in the midst of a warring world. This is not because we are better or wiser or more in divine favor than others, but rather because "our ways have been cast in pleasant places." Here our homes, our fortunes, and our sacred honor are established in safety and security. He who is not grateful to the God of every good providence for these conditions is dead of soul. Thankful indeed we are for all this, but movingly challenged, moreover, by divine grace, to help achieve like blessings for all mankind.

Let us be bold to believe that few days ever have called men to such profound thanksgivings as this very day. We are being shaken wide awake, we are being caused to snap out of our state of ease and smug content, we are coming to new appreciation of our invaluable heritage, we are discerning with increased clarity the movements of a just and righteous God in the earth, the God and Father of our Lord Jesus Christ who purposes to achieve his holy ends by and through the loyalty and devotion of his creative sons and daughters. "The fields are ripe unto the harvest," a new and juster world must be built for tomorrow, and that enterprise will require strong hands, clear minds, and brave hearts. Therefore we give thanks and take courage.

Our Prayer

O God, thanks be unto thee for these days that call us to new devotion and courageous action. Enable us, we pray thee, to match the need of the hour with lives hard and strong as steel that we may not fail thee, ourselves, or our kind. Bless us with ever thankful mood, through Jesus Christ our Lord. Amen.



REV. AND MRS. HAI WOLD. THE GROUP GAT ERED IN FRONT OF TI CHURCH AND THE PA SONAGE REPRESENTS TI REGULAR ATTENDANTS THE VACATION CHURC SCHOOL—PICKED U FROM HOMES SCATTER OVER AN AREA OF OI THOUSAND SQUAI MILES. THE PROJECT RUN ON THE BOARDIN SCHOOL PLAN; TEACHE ARE VOLUNTEERS.

New Steeples in the Dust Bowl

By CHESTER E. TULGA

TWENTY-FIVE years ago Tripp County was the problem-county of the sovereign state of South Dakota. It was a country in the making, hot as a blast furnace under the fierce summer suns that beat down upon it from June to September, buried under roaring blizzards of snow and paralyzed with sub-zero temperatures in winter. There were plagues of grasshoppers and Mormon crickets; there was a past that people wanted to forget and a future nobody dared think about: this was country made to order for the bitter days of the dust-bowl era.

For a hundred miles around the town of Witten, in Tripp County, there were no Protestant church-goers, no Baptists, no good prospects for a new church. It was a rough-and-ready country filled with a rough-and-ready people and more than its share of adventurers, cattle rustlers and frontier drifters, and when Hans Wold arrived, bag, baggage, and Bible, to start a Baptist church, people laughed.

But Hans Wold in 1940 was awarded the Rosa Hall Certificate for distinguished service in the rural field and he has addressed the Northern Baptist Convention and his work in Tripp County has become Exhibit A in the field of home missions.

The Lengthened Shadow of a Man

Wold arrived on the scene in 1914 with a limited pastoral experience, not too much education and—greatest handicap of all—he stammered. So did the King of England stammer—once. Both the king and the preacher conquered it; the king today speaks well and Pastor Wold finds himself called upon to preach all over the county.

To offset the neglected education he had an insatiable thirst for knowledge and books. He read everything on the subject of the rural field that he could find, and in his spare time he took some correspondence courses. That's the way a man, denied the ordinary training of his calling, can still prepare himself.

He had the one ingredient as necessary to home-missions success as a rudder is to a ship: he had a consuming love of men. He approached everyone as an equal, made as he was made in the image of God; he met them with an evangelistic passion and an implicit faith in the gospel as the power of God unto salvation—*and* with a program. The program part of it was important; it is always important. Love and evangelism without a method are bricks without straw.

One Church—1,000 Square Miles

A quick look over his new "parish" told him that he had an area of one thousand square miles to minister to; it was sparsely settled on hard-scrabble land by Catholics, Protestants (inactive), Indians, and Negroes, all without a church. That was a big territory for one man to cover, and it was plain at the start that one big church could never do the whole job. A beginning was made with the purchase of a little building put up some years before as a mission chapel by a group of Witten Episcopalians and abandoned; this became Baptist headquarters for the area, the hub of the wheel, the heart of the first "Larg Parish" in the whole state of Sou Dakota.

Out from that hub the preacher ar his wife rode on their rounds, to suc beautifully named prairie settlements Star Prairie, Rosebud Valley, Shadl Valley, Connor Schoolhouse, and Ba Nation. There is a regular preachi service at Witten every Sunday mornin followed by a one-hundred-mile drive the five "out-stations." (That's som thing to think about, for those of who live a block away from our ci church and always get there late.) St Prairie has a thriving Sunday scho that meets weekly, and a preachi service every two weeks; children com first, with so many miles to be covere On the Sunday the pastor visits St Prairie he conducts a service at Shadl Valley. Services at Shadley aren't wh they used to be; this is "dust bowl from which half of the church membe have fled in despair. But the work ca ries on; some day there will be peop there again . . . . Wold talks about revival at Shadley Valley.

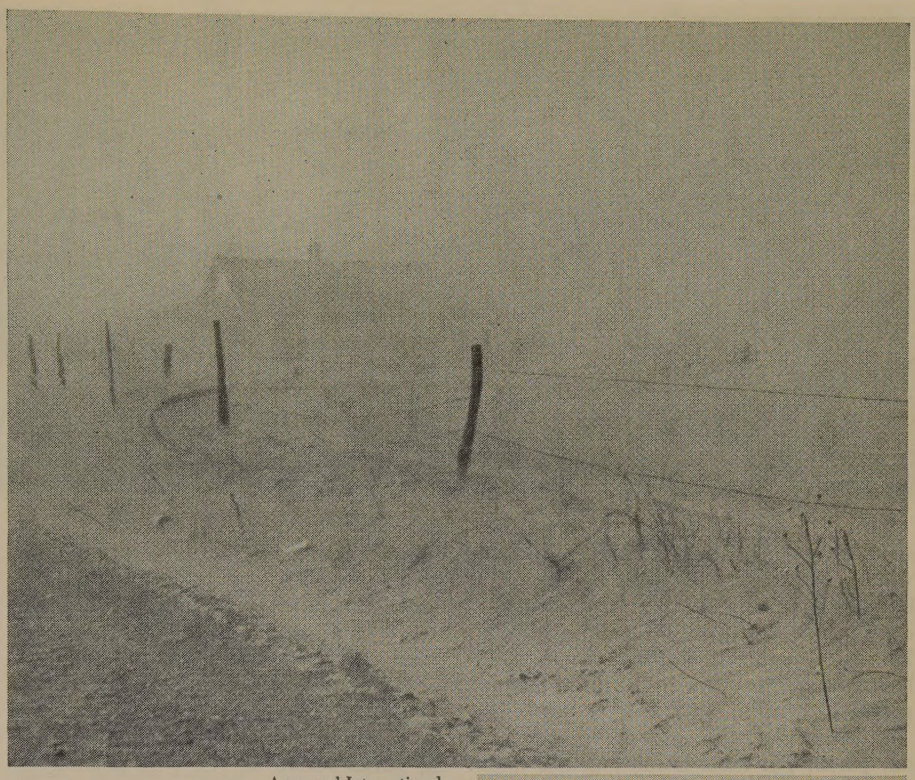
Sunday schools meet at both Conn Schoolhouse and Rosebud Valley. Th pastor teaches in the Schoolhouse an preaches in the Valley once a mont At Bad Nation there is evening worshi twice a month, in the form of a worshi service combined with a study of th Sunday school lesson. All this is "Su day work"—which some folks still see to think is the only work a preache does. It is less than half the work don in Tripp County Larger Parish. Durin the week there is the endless round

lling, all over the district; there are k calls, which mean something in that arsely settled country; there are fu- rals on the prairie, contacts to be ade with the unchurched, visits to nely ranch homes that mean comfort, ws, fellowship and the gospel for folks o reach for it hungrily. The preacher ives his car a weekly average of four ndred and fifty miles, serving without stinction or hesitation all he can find thout regard to race, color, or creed. It is easy enough to write this, in a mfortable study; it is hard to grasp at it really means. Some day some iter is going to write the story of the me missionary on our Western fron- r, and tell it as it should be told— th a pen dripping fire. No heroism in r history is greater than this. These ntier evangelists face blizzard, flood, at and drought; they ride through inding dust storms, passing deserted uses and abandoned fields, searching t those who are left; they lose their tle gardens and they get a pitiful sal- y and they wouldn't be anywhere else the world than just where they are. hey are a great and vital part of the merican scene.

For Tomorrow—Lay Helpers To Carry On

That has been going on for twenty- e years, and out of it has come much od fruit and many a helpful idea for her preachers and parishes. There has en a fine training of local preachers re. In the absence of the pastor, serv- s at the various points are carried on volunteers, many of whom have been ptized and trained during the twenty- e-year pastorate. The parish is organ- ed under a board of deacons made of representatives from each church. hese men and their wives meet with the stor and his wife at stated intervals d plan the whole work; then each parate congregation sets up a group local officials to carry out the projects anned at the meeting.

Young men and women with natural ility and talent and a definite Chris- n experience are encouraged to be- me active lay workers in their com- unities. Under the pastor's guidance d assisted by generous loans from his rary, these lay officials read books at help, and by reading them they have ined an enviable knowledge of their b. Many a sick call has been made these local preachers; many a local eacher, caught in the grip of the Great nviction, has gone into full-time Chris- n work. Others stand by as lay lead- s and volunteers at home. Still others, eing the dust, have gone to other soil d there dropped the seeds of faith at were first dropped in "tough Tripp unty's" Larger Parish. That is true all preaching; you drop a seed, and u never know how widely it will be attered nor what it will produce.

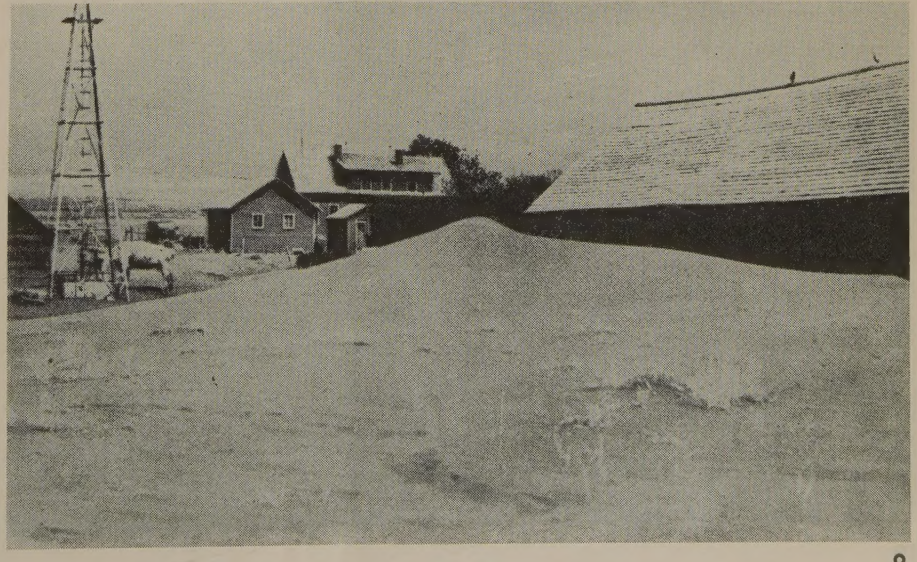


Acme and International

WHEN A VIOLENT DUST STORM SWEEPS OVER A FARMING COMMUNITY, VISIBILITY IS LIMITED TO A FEW HUNDRED FEET. THIS SOUTH DAKOTA FARMER (RIGHT) LOOKS OVER WHAT IS LEFT OF HIS CORNFIELD AFTER GRASSHOPPERS, WITHERING SUN, AND EXTREME DROUGHT HAVE WROUGHT THEIR WORK OF DESTRUCTION. AFTER A DROUGHT OF A MONTH OR TWO THE SOIL BECOMES SO DRY THAT GREAT CLOUDS OF DUST ARE CARRIED ALONG WITH EACH BREEZE. THE PICTURE BELOW SHOWS HOW THE DUST HAS DRIFTED LIKE SNOW; ON THIS FARM IT HAS REACHED THE EVES OF THE BARN

Vacation Church School

The parish offers one of the most unusual vacation church schools in the country. Remember, this is a one-thou-



sand-square-mile affair, with its children widely scattered and with few if any buildings in their tiny communities equipped to carry on a vacation school. How to conquer those miles and that lack of equipment was the first major problem.

The pastor's wife and the women of the parish put their heads together and solved it. They brought into Witten, in 1940, a group of seventy-five students; for the last twelve years the attendance has averaged between 75 and 114. The school was—and is—run by these women on the boarding-school plan; the youngsters were housed in "spare rooms," and homes became temporary dormitories. Parents co-operated in bringing in bedding, food, linen, even clothes and small amounts of money. One family sent a cow, so the youngsters would be sure of their daily milk.

The teachers are all volunteers; most of them are parish-trained, but now and then an "outsider," thrilled at what is being done, offers his services. Everything is done by the residents of the town—irrespective of their denominational allegiances—to make it a good school in a good town. There's a parish pride about the thing that has made it a real event in the lives of these lonely ranch children to whom, most of the year, the sight of a new cloud in the sky is an event.

The Heart of It—Evangelism

From the moment the parish was started there has been an emphasis, deep and real, on evangelism. An evangelistic service is always held in connection with the vacation school, with services each evening during the two-week period. The effort has been rewarded with conversions (Baptist leaders in the state call them unusually effective conversions, won against overwhelming odds) and with an enlarged church membership. Teachers in the school are not selected solely because of their ability to teach, but because of their interest in the spiritual lives of their charges.

Other revival meetings are held throughout the year at various points; missionary education is stressed and missionary giving is encouraged. Three mission circles have been organized over the field and much sacrificial giving has resulted. Baptist supplies and materials are used in every department of the work.

Sources of Support

"How," comes the inevitable question, "is such a work financed in such a territory?" Well, the churches themselves have given to the limit; in the vacation school they have given more than they could afford to give, and clamored to give more. Back of them has stood the South Dakota Baptist Convention and The American Baptist Home Mission Society. Approximately two-thirds of the pastoral support has come from these sources. Interested individuals living miles away, and The American Baptist Publication Society, have helped materially.

Profits and a Lesson

One might say that it is little short of amazing that a territory such as this with not a Baptist or even an earnest practicing Christian within a hundred-mile radius twenty-five years ago, should produce six Sunday schools and six preaching stations, built around a strong central Baptist church in Witten that has had (before the dust-storm era) a membership of 230, but that is not the most important aspect of this Large Parish Project, after all. The important thing is that an impossible territory has been conquered; that Christ has been preached and the gospel taught where many said it could never be taught. Lives have been touched, and they in turn, tomorrow, will touch others; the thing works like the dropping of a stone in deep waters—the ripples spread you never know where.

For the Baptist leaders of America the important lesson is this: it *has* been done here, and if it can be done here it can be done anywhere.

A Christmas Vesper Service

Prepared and Presented in the First Baptist Church, Albion, N. Y.

By Ward B. Hurlburt, Pastor

THIS Christmas Vesper service, like many others of its type, has these three merits: it is effective, it is articipated in by a considerable number persons, and it can be presented—if ecessary with only two rehearsals.

It calls for a stage with a curtain hich can be quickly and quietly opened d closed. The various tableaux were ranged behind this curtain and within gilded wooden frame, seven and one-alf feet long and six feet high. About ree and one-half feet back of the frame as a neutral color (light tan) monk's oth drop curtain which served as the ackground for the tableaux.

The costuming was from our own urch costume closet, which we have een building up a little at a time and hich now is surprisingly adequate ithout our ever having felt we were pending too much money at any one me. Our biggest single expense came few years ago when our ladies pur-ased some really rich looking rayon rocade from which to make robes for e Three Kings. These were effectively immed with rhinestone and beaded ork removed from old evening gowns ntributed for the purpose.

The main instructions given to those ho took part in the tableaux were that ey should try to stand perfectly still d keep their eyes always fixed on one oint. Thus they were able to give the pression of being paintings, and with e help of brilliant lights just inside d on either side of the frame the effect as decidedly pleasing.

THE SERVICE

RGAN PRELUDE.

EMARKS BY THE PASTOR.

We are gathered together in this esper Service to hear once more the miliar and ever beautiful Christmas ory. It will be presented to us in Scrip-re, in song, and in living tableaux. As e are reminded of the Advent of our ing so many, many years ago, may we nse anew that here is a story which eans the Gift of Light and Life to us, r our own time and in our own day. e shall begin our service with an in-tation to this entire company to join singing the Christmas hymn, "It ame Upon the Midnight Clear."

ONGREGATIONAL HYMN. "It Came Upon the Midnight Clear."

OEM READ BY THE PASTOR.

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown:

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

"Through Him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of the dead
Are burdened with His name.

"O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

—JOHN G. WHITTIER.

READER (a woman).

Long, long ago, by divers ways and by divers means, God let his thoughts be known to the children of men. Intimations of what was yet to be, found lodgment in holy minds, and men looked down the years to a time when the Lord would express his love and power to redeem his chosen race.

CURTAIN OPENS. Tableau 1, "Isaiah."

(Isaiah, a bearded man, stands with arms outstretched as though he were proclaiming a message.)

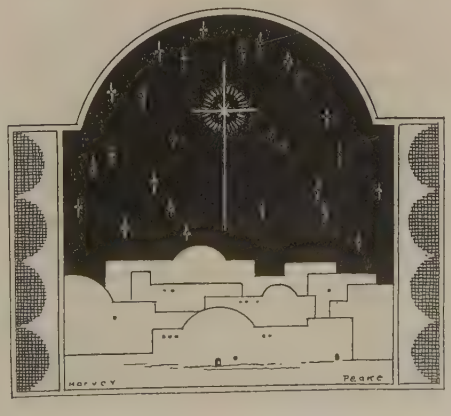
READER (a woman).

The prophet Isaiah appeared in Judah and declared:

READER (a man).

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned. . . . . The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. . . . . And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

CURTAIN CLOSES.



READER (a man).

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." So spake Isaiah.

PIANO AND VIOLIN (playing softly).

READER (a woman). After a brief pause, she reads:

"And in the fullness of time, in Nazareth of Galilee, behold an angel of the Lord appeared unto Mary saying——"

CURTAIN OPENS. Tableau 2, "Mary and the Angel."

(Mary is seated in semiprofile position, with her eyes toward the front. The angel is to one side and back, with one hand raised, and eyes toward Mary.)

READER (a woman).

"Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women . . . . for thou hast found favour with God. And, behold, thou shalt conceive . . . . and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

CURTAIN CLOSES.

SOLO. "Ave Maria."

READER (a man).

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed . . . . and all went to be taxed, every one into his own city."

CURTAIN OPENS. Tableau 3, "Joseph and Mary."

(Joseph and Mary stand in semiprofile positions—Joseph slightly back of Mary—suggesting their arrival in front of the inn where they would seek lodging.)

READER (a man).

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David, to be taxed with Mary his espoused wife."

They sought haven in the village inn, but since there was no room for them there, they found shelter with the cattle and sheep in the stable.

CURTAIN CLOSES.

CHOIR. "O Come, All Ye Faithful."

CURTAIN OPENS. Tableau 4, "Joseph, Mary, and the Manger."

(The traditional grouping. Mary is seated; Joseph is standing. The eyes of both are fixed upon the manger.)

READER (a man).

"And so it was, that, while they were

(Please turn to page 16)

What Attitude Should a C

By
DANIEL A. POLING

THE overwhelming majority of the Christian people of America are prepared to make every necessary sacrifice to safeguard American democracy and freedom. They are thoroughly aroused to the menace of dictatorships. They are disturbed at an apparent lack of preparedness after the expenditure within the last eight years of more than seven billion dollars on the army and navy.

But they do not rest the case with the past. They are acutely conscious of the present. They look to the future, and they insist upon immediate, efficient, dynamic action.

But America's defense, if it is to be impregnable, must be first moral and spiritual—a moral and spiritual offensive. Always in the history of peoples and civilizations, the spirit has at last won over the machine. Whether it is the Roman square or the Napoleonic legion, mechanization falls before the free soul unafraid.

A moral and spiritual offensive is peculiarly the responsibility of the church and school, supported by the home. The supreme test of the present crisis is the test of education and religion. The fundamental difference between the American way of life and these new twentieth-century ideologies, by whatever name they are known, is the difference between the individual citizen as the pawn and slave of the state, and the individual citizen for whose well-being and enrichment the state exists. The American way is the way of civil liberties and constitutional government. We believe in these. We hold them dearer than our physical existence. To maintain and strengthen them we must now as never before organize our individual lives, our social and economic institutions and prepare ourselves in these to give "the last full measure of devotion."

Such a program, such an educational and spiritual offensive, will take into account always the conscientious objector. We have applauded the Quaker, for instance—then let us be consistent and give him a place here at home. He has a vital contribution to make. He is at the very heart of any program adequate for the defense of the American way of life. We must not lose or destroy that which we defend while we are defending it. It is to the credit of many peacemakers, who are not conscientious objectors, that in each of their national church gatherings of the year they supported the register of the conscientious objectors. Indeed, these registers could not have been established without this support. Though I am not a conscientious objector, I quietly established my own register more than a year ago.

Equally true it is that discerning conscientious objectors accept in good faith the position of those Christians who cannot take the absolute position. Peacemakers of all shades and degrees should understand each other now and avoid even the appearance of false judgments or sharp practices. *We Won't Murder*, the book by Paul Comly French, is an example in kind. Here is a concise statement of the philosophy of nonviolence. It is accurate, generally temperate, and definitely timely. But, unfortunately, Mr. French dismisses with little regard the convictions of others who, differin with him, are nevertheless honest an Christian, too. Also, he evades the prin ciple of police protection for person an property.

I have a letter on my desk from United States senator who calls severel to attention the fact that certain consci entious objectors—"pacifists," he call them—appeared in opposition to a selec tive conscription bill, but carefull avoided any statement that would hav indicated their fundamental position which is "opposition to any program o force or violence in defense of America." This senator states that their appearanc and testimony, if not dishonest, was a least a sharp practice and unworthy o their cause.

I believe that America's impregnabl defense must be also physical. The po lice principle, recognized for communit protection, must be applied by us to th nation and to the North American con tinent. Those who deal in mass murde destroyers of freedom, foes of religio and justice, run rampant over the worl To say that war, even a defensive wa is different is to beg the question—o course it is different, but different i particulars and not in principle. Th policeman in the line of duty frequentl loses life—and perhaps even more fre quently takes life—but there are few o us who refuse police protection. Her at least there is almost universally recor ciliation of realism with idealism. An here, too, the appeal to Jesus still lead into the deep fogs of theological an ethical interpretation. Even biblical his tory is not decisive. Take the case o Jesus and his whip of cords, for in stance; there are at least three alterna tives: the cleansing of the Temple didn happen; or it did happen, but Jesus, victim of "tension" made a mistake, fo which he apologized; or it did happe and Jesus, making no mistake, was re sponsible for a terrifying demonstratio of force. I accept the third alternative and I do not believe that Jesus made mistake. For me he continues to be th absolute.

For physical defense, the only efficien adequate, democratic program is univer sal service with each citizen related t

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stian Take toward War?

By
EDWIN McNEILL POTEAT

Wide World

BEFORE any of us try to find a Christian attitude toward war in general and this war in particular, we shall have to have a philosophy about it. That is, we shall have to start thinking at the beginning and think the whole thing through to the end, and on the conclusions of our thinking build this philosophy and find what we should teach.

You will find, when you come to build this philosophy, that it must be based, like all other philosophies, on what we call "presuppositions." A presupposition is something you take for granted as the basis of an argument: you take God for granted, for instance, when you talk about religion. It is important. If I think the Creator of the universe is a clown, then I must conclude that the world is a circus; if I think he is a maniac then I shall have to decide that the world is a madhouse. What shall I think of life if I believe that God is love?

I have two presuppositions about war —and *this* war—that I think we must get straight before we go farther. I make no claim that they are infallible; only God can claim that. I do not set them up as being wiser or better or nobler than the presuppositions of others; only arrogance would dare do that. But so far as I am concerned, these two presuppositions have been for me the posts by which I have been guided as I have tried to reach a rational and Christian solution for this problem that worries us all, and I give them to you in the hope that you may be helped.

First of all, (presupposition number one) this universe we are all living in is a universe of law. Things do not just happen; there is a reason for everything, cause and effect everywhere. That has been true ever since the day Isaac Newton sat under an apple tree and saw an apple fall to the ground, and perhaps long before that; ever since then we have expected every apple to fall to the ground when it left the limb, unless interrupted in its flight by a force that is, for the moment, stronger than gravity; that was law—the law of gravity. There is also a law in the physical universe that you do not gather balloons from apple trees, nor grapes from thistles.

Law also operates in the spiritual universe. Good can come only from good; evil can come only from evil. Sometimes, I know, it seems to be otherwise; but then, too, we sometimes think we see good issuing from evil which is not good at all; we are mistaken about it. If it were otherwise the moral nature of the universe is questionable. God can make the wrath of man to praise him, but if let alone the wrath of man will hurt everyone and praise nobody. Like the uninterrupted fall of the apple, it hits the ground.

Moral law in the universe, then, like natural or physical law, is inviolable; it does *not* operate one way for Eskimos and another way for Hottentots, one way for my friends and another for my enemies. We sometimes think it does, because we wish it did. But in the long perspective—and the real moral quality of the universe can be determined only by the longest look—it is absolute. We must not be deceived, in these wild days, by a limited vision or by the intensity of our own personal experience. "Be not deceived . . . . God is not mocked; whatsoever a man soweth, that shall he also reap."

We deceive ourselves when we hope that by sowing the dragon's teeth of war we may reap the olive branches of peace; we also deny the moral and spiritual law of the universe.

The nature of the moral law is Love; that is my second presupposition. Not the romantic love that is nature's way of helping us get what it is important for us to have, nor that kind of family love which is nature's way of helping us to protect what we love, but *creative* love which is God's way of achieving what he wants done in the universe. Obviously, the nature of the moral law cannot be hate! If hate were the nature of God there would be no universe; it would be destroyed as soon as it were formed. God might even destroy himself, since hatred is self-destructive. No, my friend, hate is not the guiding power at the heart of this universe. It is Love. Life exists because Creative Love brought it into being.

All right: now starting from these two presuppositions (the moral universe and Creative Love as the nature of the moral law) let us look at war. Does anyone need to argue that war is the most destructive force mankind has ever seen? Is it ever creative? Does it ever partake of the nature of love?

Well, some say so; certain men say that war has been very constructive, in the past. They tell us we would have no United States if it had not been for the Revolutionary War. This is love in the form of patriotism. But people who argue that way are pretending to know what might have happened as well as what actually happened—and they do *not* know what *might* have happened had the Revolution been crushed. What the Revolution accomplished happens to be good for us. But isn't it possible that greater good might have been won in terms of the larger context of the world instead of in the narrower context of United States history, if we had lost? I do not mean to disparage United States history when I say that; I am only questioning an argument that says that war

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What Attitude Should a Christian Take toward War?

By DANIEL A. POLING

(Concluded from page 12)

the defense at the point of his maximum service. Certainly no congressional bill thus far introduced is adequate for all the vital interests involved. Any plan of universal service based upon our old draft laws is archaic and indefensible. For instance, men of forty, fifty, and sixty-five are more fit in some departments of modern warfare than youths of eighteen and thirty. Any application of the police principle to national defense should be scientific, and as to manpower, it should operate in all age levels. If we lose our youth, any future won would not be worth having.

Of course, the ultimate test of an adequate program for national defense will be its plan to win and administer the world peace. Peace is something infinitely precious, and it has a price that America has never yet been willing to offer. To strengthen our own morale, to give us a worthy goal and to bring hope to all who yet believe in democracy and who cherish freedom, we must organize public sentiment—and organize it *now*—in support of a sacrificial, dynamic peace program. While it must be a program for peace, it would be for nations at war, and would be for America should war come to us, the only program not containing the seeds of the next conflict. I believe that such a program should include the following:

1. America's support of a world agency for the administration of world affairs. This without interference with purely internal affairs.

NOTE. In other words, the application of the federal principle internationally. International relations are now administered by treaty and by secret treaty, by notes, by balance of power agreements, through secret alliances, and with intrigue. America may be able to stay out of this war, but she is in the world and cannot escape, nor should she escape, world affairs.

2. America's support of police power for such an administration of world affairs.

NOTE. So long as there is economic principle for community security, for the protection of personal property and individual life, must we not come to accept the same principle to make safe ocean lanes of travel, and to maintain international security?

3. America's support of open economic frontiers with free access to raw materials and natural resources, and with reciprocal trade agreements.

NOTE. So long as there is economic control by the "haves" against "have-nots," the economic causes for armed conflict remain.

4. America's support of collective responsibility for the administration of all colonies and mandates.

NOTE. Collective responsibility should everywhere be substituted for national ownership. So-called backward peoples should be the responsibility of all free and favored peoples and this responsibility should be administered primarily in the interests of the backward peoples.

5. America's support of the principle that higher levels of life and democratic institutions cannot eventually be maintained anywhere unless with their blessings they are made available everywhere.

NOTE. One man cannot hold another down without staying with him. The principle is universal. Also, it is the Christian ethic. I am my brother's keeper.

6. America's support of a coalition peace commission representing all political faiths, named by the President, and working with him to create and present this nation's sacrificial program for peace.

7. Finally, for such a program and with such a program, America's cancellation of war debts.

NOTE. Cancel war debts to help pay the price of peace. To win wars, nations have given sons and treasure to the point of physical, economic and social bankruptcy. Peace also has a price.

Do you say, "This is sheer idealism"? Perhaps so, but idealism, some such idealism, must become realism or we shall face again and again, and yet again, the reality of war against our way of life. As never before, since the federal idea of government was first born and then applied on the North American Continent, our freedom is challenged.

There are those who insist that it is now too late. But such a program as this will remain as the ultimate and only answer to war. We have tried all other ways. Once more those ways have led the world to a catastrophe, a catastrophe that may wreck civilization and twentieth-century culture for a hundred years. The United States with an immediate, sacrificial program for peace, even now could arrest the attention of the world.

The world rocks!

American freedom for the next hundred years is in the balance.

The time is now.

By EDWIN McNEILL POTEAT

(Concluded from page 13)

has done good because we happened to win our independence that way. Our perspective is narrowed, when we take that view.

You see, what we are really doing when we argue like this is to try to justify past wars so that we can say that *some* good may come out of *this* war. But war is essentially destructive. Hitle has been showing us that in order to b effective it must be "total war"—totall destroying everything, abandoning ever last restraint of love and reason and hu manity, turning the helm and the whol ship and the whole passenger list ove to hate and passion and doom.

You have to yield to hate to be effec tive in war; soft-hearted boys get lov grades in the army schools teaching th use of the bayonet. In so far as you yiel to love, you compromise your value as soldier. So, though we hate it, we go o denying love in the crises of war an encouraging hatred; revolted by its hor ror and destructiveness, we plunge on in the hope that this time we may ge some good out of it, somehow get some thing "creative," somehow build a fai new world on soldier graves, somehow prepare with the fury of hatred the path way of creative love! Then all of a sud den we wake up to the realization tha war has killed love. Write this down an forget it never: the death of love is war' greatest casualty.

Thus our own efforts betray us int confusing means and ends; we reduc morals to opportunism.

In the face of all this, what is the in dividual to do? What about our per sonal attitude? To get that straight i is necessary to remember that there ar two ways for a man to live: "in time," or day by day in this life, or "in eter nity," as Jesus lived. When we live i time we are interested only in this world we think dying is the end. But to Jesus dying ended nothing; he had the longe view, he saw no end to life, he lived i eternity at the same time he lived o this earth. His talk of "eternal life" ha nothing to do with heaven; it was a mat ter of living *now* in eternity. This is th "life abundant," and the achievement o it is very rare.

When we live "in time," just on thi earth, we are liable to trim our mora and spiritual attitudes to fit occasions Can you imagine Jesus doing that? H did not compromise with eternity, an he makes it quite plain that we, too, ar to live his way. We are not to shirl the effort to gain the outlook of "eterna life" even as we live this life. If one' own life is to be bounded just by th number of years he lives, instead of th fulfillment of the creative purposes o God in eternity, then one will not b willing to risk very much for love. Bu physical life is not an end in itself.

I know—war *says* it is, but war say this very subtly. War never urges us t go out and save our skins; there is n heroism in that. It urges us to "sav civilization," or save democracy, or th Christian religion. These are golde words; they may also be a rationaliza

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Church School Workers' Conference

SUGGESTED PROGRAM FOR NOVEMBER

Theme: "Discovering the Leaks"

Worship (20 minutes)

QUIET MUSIC. The pianist may play softly, "Have Thine Own Way, Lord."

CALL TO WORSHIP. (By the leader who is already before the group.) "I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works." Ps. 9: 1.

HYMN.[1] "Have Thine Own Way, Lord."

SCRIPTURE. Luke 12: 42-43.

PERIOD OF PRAYER. Two or three who have been previously informed of the theme of the service may lead the prayers.

BRIEF MESSAGE. The verses from Luke clearly point out the responsibility of the steward in administering the possessions of his lord. The duty of the Christian is similar. Consider the needs of the various departments of our church school, including the one in which you are working—have you done all you can in order to "give them their portion in due season"? (A few outstanding needs should be mentioned and perhaps considered.) Has the absence of one or more of the boys and girls from church activities found you searching for the reasons for their lack of interest? Have you in moments of meditation and prayer considered the needs of the individuals whom God has given you to guide? Have you pledged yourself to study and work for the development of Christian personalities in whatever department God has placed you?

PRAYER. That in quietness and sincerity you may go about discovering anew the needs of your church school, and thus be led into places of service.

HYMN. "Give of Your Best to the Master." (Verses 1 and 2.)

"Jesus Christ . . . . and We"[2]

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
Unless from him we learn?

[1] Where the group is small and it is thought best to have no music, hymns may be read.

[2] By Annie Johnson Flint. Used by permission of the Evangelical Press, Toronto, Canada. This poem should be in the hands of the one who is to read it several days before the meeting.

Study and Discussion (50 minutes)

Begin the discussion with a review of the study of the previous meeting when the art of visiting was discussed. Some of the stirring facts from page eight of the *Manual of Methods* might be used to introduce the theme, "Discovering the Leaks." This might also include some figures regarding the enrollment and attendance of your own school linked with *Some Unhappy Facts* and *Somber Shadows*. The following suggestions may guide the discussion:

1. Recall your visits to pupils who have been attending irregularly. What reasons or excuses did they offer to account for their absence from the church school?

2. Have each worker write out at least two answers to the question, "What weaknesses in our church school cause nonattendance?" Discuss the answers.

3. Have your group discuss the paragraph at the bottom of page 24 of Albert H. Gage's book, *Increasing Church School Attendance*. Dr. Gage writes, "From a wide study of many schools, it appears that most of the leaks in the church school are caused by: (1) The teacher problem; (2) lack of Christian spirit; (3) poor organization; (4) crowded conditions; (5) failure to win the pupil to Christ and build him into the life of the church." Your workers will have less difficulty in mastering this material if you have different class members report briefly on each of the five topics mentioned. Chapter II of Dr. Gage's book as well as the article entitled "A Doorstep Calling Campaign" found on page 10 of September issue of BAPTIST LEADER, should be studied by those who will do the reporting. These assignments should be made at least two weeks prior to this discussion.

4. What can we do to hold the children, the young people, the adults? Consider the following:

a) Do we use the best methods in the appointment of our teachers? Discuss various methods. Refer to pages 68—75 of Dr. Gage's book, *Increasing Church School Attendance*.

b) Are our teachers considered church officers after their selection?

c) What supervision is given to teaching? Do our teachers have access to BAPTIST LEADER wherein they can find helps in teaching their specific age groups? Helps will also be found in the manual *Improving the Sunday Church School Program*, pages 12-17.

d) Are we providing Leadership Education Classes for our teachers? See page 20 in *Improving the Sunday Church School* and also material in *What Does He Seek in His Workers?* Both are included in the Work Kit.

e) How can we transfer a teacher who is not fitted to the age group she teaches?

f) How can we produce a more worshipful atmosphere in our church school and other church services? See articles in this issue of BAPTIST LEADER: "Thanks Be unto God," by W. R. McNutt, page 7. "A Christmas Vesper Service," by Ward B. Hurlburt, page 11.

g) Discuss methods for a careful check-up of absentees every Sunday as well as plans for a week-by-week survey of the entire school. Have the secretary of the school describe briefly the present record system of the church school and indicate how it might be improved. Ask some person to report on the suggestions made in the *Manual of Methods*, pages 8, 12, 13.

h) What provision do we make for personal contact with absentees? Do we have any persons, besides the minister, who are trained to call and who do so regularly? What training does a church visitor need? What should be the purpose of our calls?

5. In conclusion, the leader should summarize the discussion of the evening, noting items which should be given special emphasis at future conferences. Some definite decisions should also be made as to what can and should be undertaken now to "stop the leaks."

6. The program for the December Workers' Conference should be announced. (See the *Manual of Methods*, pp. 22-23.) The chairman of the program committee might read the complete program for the next conference, calling attention to special features or persons on the program.

Closing Dedication (5 minutes)

Let the closing prayers be expressions of consecration to the insights gained this evening.

■

NEXT month the subject for your Workers' Conference will be "Getting Ready To Teach." Watch for helps in preparing your program, on this page in the December BAPTIST LEADER, and for a special article by Dr. Erwin L. Shaver.

A CHRISTMAS VESPER SERVICE

(Concluded from page 11)

there, the days were accomplished . . . . and she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger."

READER (a woman).

"How silently, how silently
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him, still
The dear Christ enters in."

—PHILLIPS BROOKS

CURTAIN CLOSES.

SOLO. "Away in a Manger."

READER (a man).

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

CURTAIN OPENS. Tableau 5, "Shepherds and the Angel."

(There are three shepherds in the group. The angel is to one side, with arms uplifted.)

READER (a man).

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them:"

READER (a woman).

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

CURTAIN CLOSES.

SOLO. "While Shepherds Watched Their Flocks by Night."

READER (a man).

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

CURTAIN OPENS. Tableau 6, "Joseph, Mary, and the Shepherds."

(The shepherds have assumed postures of wonder and admiration. One little boys peers into the manger.)

READER (a man).

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

CHOIR. "Silent Night; Holy Night."

CURTAIN CLOSES.

READER (a woman).

"And when the shepherds had seen the babe, 'they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.'"

ORGAN AND VIOLIN. "We Three Kings of Orient Are." (The instruments play softly until the close of Tableau 7.)

READER (a man).

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him . . . . Then Herod . . . . sent them to Bethlehem . . . . and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was."

CURTAIN OPENS. Tableau 7, "Joseph, Mary, and the Wise Men."

(The Wise Men are presenting their gifts.)

READER (a woman).

"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts."

READER (a man).

"Born a king on Bethlehem's plain,
Gold I bring to crown Him again;
King forever, ceasing never
Over us all to reign."

READER (a woman).

"Frankincense to offer have I;
Incense owns a Deity nigh;
Prayer and praising all men raising,
Worship Him, God on high."

READER (a man).

"Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom:
Sorrowing, sighing, bleeding, dying,
Sealed in the stone cold tomb."

READERS. (The man and the woman read in unison.)

"O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect Light."

CURTAIN CLOSES.

CHOIR AND CONGREGATION. "Joy to the World! The Lord Is Come."

PRAYER BY THE PASTOR.

SOLO. "O Holy Night."

BENEDICTION.

ORGAN POSTLUDE.

■

MUSIC OF THE SPHERES

There is music wherever there is harmony, order, or proportion; and thus far we may maintain the music of the Spheres; for those well-ordered motions and regular paces, though they give no sound to the ear, yet to the understanding they strike a note most full of harmony. —SIR THOMAS BROWNE

What Attitude Should a Christian Take toward War?

(Concluded from page 14)

tion of our own inherent wish to preserve some sort of physical existence for ourselves. It smacks too much of this world, this life; there is nothing of eternity in it.

Many of us allow our personal attitudes to be set for us by some dramatic presentation of a question. War, for instance, is highly dramatic; it is spectacular violence. Love is just the opposite; it is nearly always prosaic, unostentatious. The flight of a bombing plane and the explosion of a bomb are theatrical; the slow development and maturing of a life, in plant or animal, are noiseless and obscure. So a lot of us make up our minds that war is an active, virile thing, and peace is inactive, lifeless, uninspiring.

The pacifist, unless he happens to be paraded before a firing squad, is not very dramatic. The Quakers in Europe and certain pacifist groups in this country make the headlines less often than the officers at GHQ; but appearances are deceiving. The truth of this business is that pacifism is every bit as militant and alive and alert as militarism, and possibly more so. There is an activity here, a drama going on, a fight being waged that is every bit as violent, in its inner confines, as any battle ever fought on any battlefield.

Is there a final word? Distrust hate! Hate no one, not even Hitler. "If ye love only them that love you, what thank have ye?" To allow hate to compel any act is to falsify, for the moment, one's trust in the God of love. And by so much as we must distrust hate, we must trust love, even to the point of loving our enemies. For if love cannot win one's enemies, the universe is based on a mockery of man's hopes. For hate will not win him, and if love cannot, we have discovered at last the only valid grounds for pessimism. It was Jesus who said, "Be not afraid; I have overcome the world."

■

Conception of Martyr Changes

Rev. A. J. Muste, in a recent peace meeting, described the changing conception of a martyr. In the past a martyr was one who saw the right clearly and followed it without fear or hesitation, regardless of consequences. Today, on the other hand, a martyr is considered a headstrong individual who insists on developing uncomfortable situations, and who could accomplish more if he were less impetuous and more tactful about what he says and does.

BAPTIST CHURCH SCHOOL Advance News

Reprints of Hoover Article

Northern Baptist pastors, superintendents, and other leaders, demonstrated once again their ability to recognize a good thing when they showed their enthusiasm for J. Edgar Hoover's "Why I Believe in the Sunday School." Hardly had this dynamic message, published in the September BAPTIST LEADER, reached subscribers before requests began to come in for reprints. To meet this demand, Mr. Hoover's article has been reprinted in compact leaflet form, and is available in any quantities desired, at the price of seventy cents per hundred.

Parents who receive this powerful justification of the Sunday school as a follow-up to *Somber Shadows* cannot fail to be impressed. Advance leaders will do well to consider placing a copy of this leaflet in every home in the whole neighborhood where there are children. Order from the Christian Education Department, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa. Sample copies will be sent on request.

■

The editors of BAPTIST LEADER hope that church school leaders will use this page as a means of exchanging experiences and news of methods used in carrying on the ADVANCE in their churches. If you have developed a worthwhile project that is proving unusually successful, report it to ADVANCE headquarters so that we may pass it along to others. There will be room also for a few good pictures.

■

The wide distribution of the booklet *Somber Shadows* should be an important factor in your ADVANCE activities. While its message is of great value to church leaders, its real effect will come from placing it in the homes of the entire church membership, where it will be read and discussed in the family circle. The Logan Baptist church school, in Philadelphia, for instance, has arranged to place a copy of this booklet in every home represented in both the church and the church school.

The price of *Somber Shadows* has been set at five cents, less than the cost of production, in order that these challenging facts may be made known to all Northern Baptists. We suggest that schools that have not already made arrangements for widespread circulation of *Somber Shadows* do so at once. No better way could be devised for awakening their members to the need for a spiritual revival.

■

From an Oregon pastor:

"More power to you. Have just looked through the Workers' Kit, Baptist Church School Advance, and am absolutely sold. It is the best thing yet attempted by any denomination, so far as I can see. Here's praying that 1940 will blow the lid off the Baptist church school depression."

■

The Calvary Baptist Church, of Norristown, Pa., is an outstanding example of a church that has grown and prospered through its emphasis on the church school. Mr. W. K. Bean, veteran superintendent, ascribes much of his school's success to the fact that he enlists the support of every department of the church and church school before any new project is undertaken. Departmentalized Workers' Conferences keep every division of the school functioning efficiently.

■

Do your Workers' Conferences use the monthly calendar of emphases as listed on pages 22 and 23 of the *Manual of Methods?* For November the subject is "Discovering the Leaks." See page 15 of this issue for the complete program.

■

The wall chart, "Our Life Line," is a visual record of your school's Sunday-to-Sunday progress. Call it to the attention of your school every Sunday in order to utilize it to the fullest extent. Many schools use the wall charts for departments and classes as well as for the entire group.

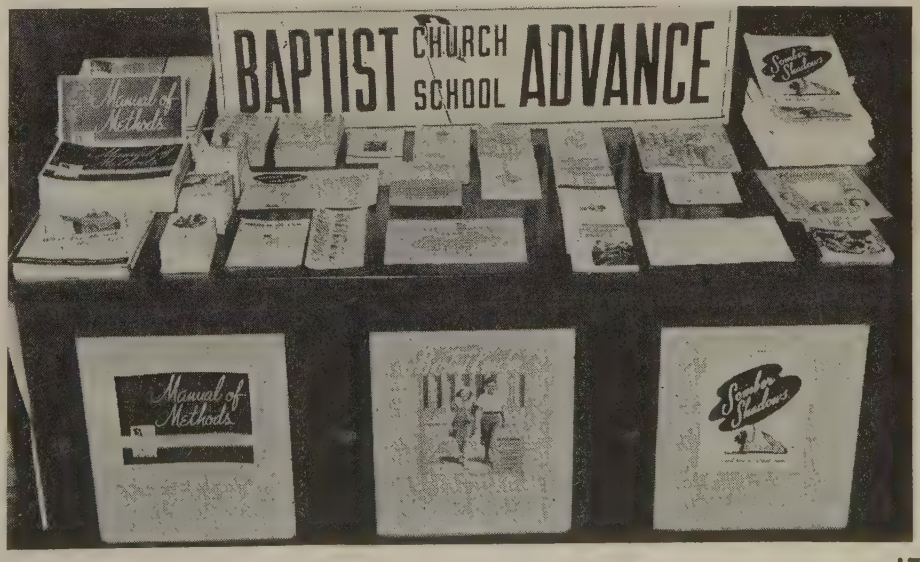
■

As the Baptist Church School Advance moves forward, it becomes increasingly evident that this great two-year denominational program has power to lift the Northern Baptist fellowship to levels of Christian witness not before achieved. The ADVANCE has the enthusiastic endorsement of Convention officials, pastors and other leaders who have examined it, while those who have introduced it into their church schools are sending letters of highest commendation for its thoroughness and workability.

However, in order that this consecrated campaign may have its fullest effect on the life of America and the world, it is important that all Northern Baptist church schools be enrolled. Here is an opportunity for missionary outreach on the part of enrolled schools. Make it part of your school's contribution to the total program that at least one non-enrolled church school become a part of this forward movement. Headquarters alone cannot do it; you and headquarters can. *Will you win one?* A list of enrolled schools in any city or section will be furnished upon request.

FEW CAMPAIGNS, IN OR OUT OF THE CHURCH, HAVE HAD BEHIND THEM THE WEALTH OF MATERIAL THAT HAS BEEN PROVIDED FOR THE BAPTIST CHURCH SCHOOL ADVANCE. THIS DISPLAY, LOCATED IN THE CHICAGO STORE OF THE AMERICAN BAPTIST PUBLICATION SOCIETY, IS PROVING OF GREAT INTEREST TO PASTORS AND CHURCH SCHOOL LEADERS. HAS YOUR SCHOOL ENROLLED YET? HAVE YOU ORDERED ALL YOUR SUPPLIES?

Albin Nelson



The Voice Unafraid

By EDWIN T. DAHLBERG

THIS past summer my son and I climbed Long's Peak, one of the highest mountains in Colorado. It was not a particularly dangerous climb—just enough so to make it an unforgettable experience.

We started out at 3 A.M., drove the five miles up the canyon to the forest ranger's camp—there was brilliant moonlight all the way—and were on the trail by four o'clock. The morning star was still shining high above the pines as we trudged another five miles up the steep slopes to timber line. Then the sunrise—all the colors of eternity exploding silently above the eastern plain, in the ageless warfare between the mist and the morning. Tiny lakes far down on the prairie, fiery red beneath the dawn, gave flaming indication here and there of a direct hit by the sun's incendiary rays.

A Pulpit of the Rockies

Two miles more of stony pathway brought us up to Granite Pass. There we struck across the barren tundra to the boulder field. That endless rock pile! Three miles of painful toil across the tumbled granite, sometimes on the level, more often up the sheer sides of the mountain. Two hundred feet of the way we pulled ourselves hand over hand by iron spikes and cable, straight up the precipice, where there was no toe hold nor handhold. Eight o'clock, nine o'clock, ten o'clock, ever closer to our goal, until at 11:30 o'clock we climbed over the rim of the last ledge and stood on the summit—a great flat, rectangular surface half a block long by quarter of a block wide, a mighty pulpit of the Rockies, a rostrum 14,255 feet above the level of the sea.

After writing our names in the Colorado Mountain Climbers Club registry, which we carefully replaced in the screw-capped metal cylinder chained to the rock, we rested. It was an hour of unsurpassed exaltation of spirit. Everywhere glaciers, beginnings of rivers; air currents coming up through wind tunnels among the crags and slapping together like the sound of beavers' tails against the water; thunder storms in the canyon far beneath, and among the bastions across the divide; alternating sunshine, sleet, snow, and rain—all the elemental forces of nature beating against the chimney tops of the world. Who that has ever climbed a mountain, into the supernal blue above the snow crested majesties of God, can ever forget the emotions of those lofty, silent solitudes far above the world? Who has not been made a better man by the experience?

In these tumultuous days there is need for what Dr. Dahlberg aptly calls "The Voice Unafraid." Isaiah cried: "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!" Will God's modern prophets meet the challenge?

Long ago Isaiah cried to the people of Jerusalem, "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tiding to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!" (Isa. 40:9.)

There are times when all of us who are messengers of Christ need to get up on high mountains—nobler elevations of our ministry, where we can see life from eternal perspectives.

Lost among the Foothills

As preachers and pastors we are easily tempted to lose ourselves in the trivial. Even the best and wisest of God's spokesmen may become so absorbed in Sunday morning announcements that he uses up fifteen minutes of what should be the period for preaching the unsearchable riches of Christ. He spends time upon such announcements as these: "The luncheon of Circle Q, announced in the calendar for Wednesday, has been changed to 1 P.M., Thursday." "The district rally of the B.Y.P.U., originally scheduled for a week from Friday night, has been postponed indefinitely because of the regional basketball tournament." "A pair of gloves was found after prayer meeting last Wednesday evening, and may be secured by applying to the sexton."

Even though we do not sacrifice the message and worship of the church to these detailed announcements, we may become victims of our institutional responsibilities to the point where we lose our prophetic insight. Just at the moment when we are on fire with some bold pronouncement on the great moral issues of the time, there is a cautious whisper in our ears, "Don't disturb the unity of the church by a discussion of debatable and controversial matters. Stick to the spiritual things, comfort, inspiration, the building of Christian personality." So, yielding to the courteous voice of the tempter, we content ourselves with wandering around among the little foothills of the gospel, and the gentler, less awe-inspiring aspects of spiritual truth.

Men To Match the Mountains

The psalmist assures us that in the hand of God "are the deep places of the earth: the strength of the hills is his also." Let us dare to match ourselves against these mighty aspects of life. We are living in a time when the world is waiting for the church to speak words of great authority, as Jesus did, and not as the scribes and the Pharisees. Is there still a universal God, or must we return to tribal deities? Is there still a cross that towers o'er the wrecks of time? Does human life have value, or is it only so much cannon fodder? Why the increasing militarization of our country? What has been wrong with our interpretation of the gospel, that after two thousand years of the preaching of Christ so many members of the Christian church have nothing better than the world's religion of retaliation and revenge? Does authority rest with the state, or with God? Shall we continue to be Protestants, or shall we revert to a totalitarian church? Does the Sun of Righteousness still rise with healing in his wings, and is there still a loving heavenly Father to wipe sorrow's tears away? In short, is Christianity true?

For the answering of these questions we were ordained. Surely there has not been a more challenging time for the preaching of the New Testament faith since that glad morning when "Jesus came preaching." What a pity if we stumble around among the gopher holes of parochialism when the Spirit is calling us up into the high mountains of the Eternal. Attention to daily administrative duty, yes! Consecration to programs and details? By all means! But this year, of all years, let us ascend to greater heights of prayer and meditation, study and service, at the same time that we prepare to descend into the dark chasms of human misery where redemptive love operates. The world is still waiting for the Voice Unafraid, for the Cry Unshaken from the watersheds of time. It awaits the words, "Thy God reigneth."

■

THE more we know of the deeper meaning of the gospel, the prouder we are of it, and the more ready we are to proclaim it.—MITCHELL BRONK.

Children's Leader

A Real Thanksgiving Day

A Thanksgiving Playlet

By MARY J. GALBRAITH

(This Thanksgiving playlet requires fourteen players, six adults and eight juniors. The adult parts may be taken by the older juniors. When curtain rises all characters are on stage, arranged in groups, in order as follows:

MR. AND MRS. TAYLOR, a middle-aged couple. Mrs. Taylor is seated. Concealed behind chair is a bag containing twelve red apples. Mr. Taylor is standing.

MRS. O'GRADY and THREE CHILDREN, poorly dressed.

MRS. DONELLI and TWO CHILDREN, ragged clothing of foreign type.

MRS. LANE and RUTHIE, neatly but shabbily dressed. Mrs. Lane is seated, busily sewing. Ruthie has crutch.

THE COBBLER, an elderly man in cobbler's apron, mending a shoe.

TIM, the bootblack, poorly dressed. Carries shoe-polishing kit.

ANNIE, a little newsgirl. Has bundle of newspapers.)

MR. TAYLOR. My, what a snowstorm for Thanksgiving morning! But it's warm and cozy in here, and we have so much for which to be thankful—health, home, and a good dinner in prospect. There are so many cold and hungry people in this very city who have a slim outlook for today.

MRS. TAYLOR. I was just thinking of that, and wondering if we couldn't do something for somebody. There's that basket of apples you brought in yesterday. Let's give a bag of them to Mrs. O'Grady, who washes for us. She has a family of children and the apples would be a real treat to them.

MR. TAYLOR. Fine! I'll take them to her right now. (*Picks up bag of apples, carries them over and presents them to* MRS. O'GRADY; *returns to place.*)

MRS. O'GRADY. Well, aren't we the lucky ones to get these apples for Thanksgivin'! Let's count them. (*Takes apples from bag one by one, while excited children count them.*)

O'GRADY BOY. Whee! A dozen, three apiece! And all for us!

MRS. O'GRADY. Whist, now, childer; don't ye remember what the Good Book says? "It is more blissed to give than to recayve." Don't ye think that we would enj'y our apples better if we shared thim with someone poorer than ourselves?

O'GRADY GIRL. You're right, Mom. How about that Italian family down the hall? Those kids are so thin and hungry-looking.

MRS. O'GRADY. Shure, an' it's the Donelli's that will be afther gettin' some of our Thanksgivin' apples. We'll just take out one apiece for oursilves an' give the rist to thim. (*Each takes an apple and mother puts the rest in bag and carries them over to Mrs. Donelli; returns to place.*)

MRS. DONELLI (*placing apples on a plate*). What do we care now for da wind an' da snow when we have such a plate-a da apple for da T'anksgivin' Day! But here are eight-a da apple an' only four of us. Maybe we geeve some-a da apple to da nice lady who live in da basement, yes?

DONELLI CHILD. Do you mean the one with the little lame girl?

MRS. DONELLI. Si, si, da lady who make-a da living wit da sewing. I take-a one apple, you each take-a one apple, we keep-a one apple for da papa. So! Now I take-a da rest to da nice lady. (*Puts remaining apples in bag, gives them to Mrs. Lane; returns to place.*)

MRS. LANE. Oh, what beautiful apples! One, two, three, four. (*Places apples on plate.*) Won't we have a jolly Thanksgiving! How good God is to us, and I had almost been thinking . . . .

RUTHIE. Oh, no, I knew he hadn't forgotten us, Mother. But there are twice as many apples here as there are of us. Say, Mother, we don't often get a chance to do something nice for somebody else. Can't we give two of our apples to that little old cobbler man who mended my shoes last week?

MRS. LANE. It's just like my Ruthie to be thinking of someone else. Yes, I will carry two of the apples to the cobbler right now. (*She carries two apples to cobbler; returns to place.*)

COBBLER (*polishes one of the apples on his apron and holds it up*). It does me good just to look at these big red apples that kind lady brought me. It makes me think of the days when I was a happy boy on the farm, picking apples just like these from the trees. But I'm just a lonely old man now. I wish I could give a Thanksgiving present to somebody who is lonely, too. Say, there's Tim, the bootblack; he has no folks. I'll just pass one of my apples on to him. (*Carries one of the apples to Tim; returns to place.*)

TIM. A whole red apple for my very own! That is a real Thanksgivin' treat. I was feelin' pretty blue, too, but now I'm sittin' on top of the world! I wonder if Annie, down on the next corner, is havin' any luck with her papers today. Wish I had an apple for her. . . . . Say, I could cut my apple in two and give her half. (*Takes knife from pocket and divides apple. Carries half an apple to Annie.*)

ANNIE (*biting into apple*). Oh, Tim, isn't it good! I wish I could give everybody in the whole world an apple like this. I know! Tim, give me your knife. Let's peel our pieces and save the peelings for Casey's goat! (*Begins to peel her half.*)

MRS. TAYLOR. Well, I wonder how the O'Gradys like their apples. I have felt happier all day just because we did that little thing. I can truly say that "it is more blessed to give than to receive."

OTHER CHARACTERS (*in unison*). "It *is* more blessed to give than to receive."

MRS. TAYLOR. Hark! What was that?

MR. TAYLOR. Oh, nothing but the wind, I guess. Just the echo of a real Thanksgiving Day.

WHEN THY HEART WITH JOY O'ERFLOWING
SINGS A THANKFUL PRAYER,
IN THY JOY, O LET THY BROTHER
WITH THEE SHARE.

—T. C. WILLIAMS.

Harold M. Lambert

Council of Women for Home Missions

Making a Miniature Migrant Camp

By LOUISE S. LINDER

WE WERE meeting for a series of Sundays during the sermon-time to talk and study about the migrant people of our country. There were about twenty children in the group, their ages varying from five to eleven.

We had heard the story of *Jack of the Bean Fields*[1] and discussed the important work that migrant farm workers do for us—how we would have few fresh fruits and vegetables without their labor. We had studied and talked over pictures of these people showing how they are forced to live; pictures from magazines (many recent magazines have carried pictures of migrant workers) and pictures in some of the adult reading-books such as *You Have Seen Their Faces.*[2] Care was taken, however, to omit showing the more sordid of these pictures. Now we felt that we were ready to put some of the knowledge gained into concrete form and to construct a model of a migrant camp.

First we listed what should be in the camp, one of the boys going to the blackboard. Our list was based directly on the story, for this was to be Jack's camp. There must be rows of houses, all alike; a bean field with boxes or baskets for the beans; a pump and a ditch at the other end of the camp; an automobile for each house, some piled high with bundles and bedding; people of all ages; and last, but not least, the Christian Center.

Next we listed materials needed. The leader produced a few samples as suggestions: a berry box, with a corrugated cardboard roof, for a house; a few "people" made of pipe cleaners, and an auto. The list, in addition to things mentioned, contained crayons, colored construction paper, crepe paper, bits of cloth, Scotch tape, modeling clay, and a larger box for the Christian Center.

Various children volunteered to bring certain things on the list and the leader promised to bring the rest.

The first part to be completed was the bean field. Wrapping paper about 15 x 24 inches was used as a foundation. On this strips of green construction paper were pasted. The strips were about 1½ inches wide and after being folded through the center lengthwise were fringed on the cut side. These cut edges stood up when the center was pasted down. Small paper boxes about one-half inch across were made and filled with snips of green paper to represent beans. Later some of the people were put in kneeling position beside the boxes. One box had in it a baby like a picture in the book.

The houses were most interesting to make. A door was cut in the side of the upturned berry box and hinged at the side with Scotch tape. Windows were drawn on three sides and a roof, large enough to extend one-half inch over the sides of the house, was cut from corrugated cardboard. A piece of black construction paper 6 x 2½ inches was rolled lengthwise to make the chimney and stuck through a hole in the edge of the roof and on into the corner of the box. A double row of these houses was very realistic. The Christian Center was made in the same manner of a larger box, but no chimney was put on this. The words "Christian Center" were printed over the door, and chairs of construction paper 1 x 2½ inches were made to go outside the door.

Meanwhile, the smaller children prepared the "ground." A low table was covered with brown wrapping paper. Through the center a road was drawn and colored dark brown. At one end a ditch was colored bluish brown, and the rest was made green and brown, for the children thought that there probably wasn't much grass where so many people lived. One child modeled a pump from brown clay and put it at the opposite end from the ditch. Near by stood the Christian Center. The bean patch was placed near the ditch. And then the houses were put on either side of the road, room being left between to park the cars.

The boys made the autos out of black construction paper. These had been designed and a number traced by one of the assistant teachers. They were about three inches long when finished. Bundles of cloth were loaded on several which were just driving into camp.

The girls dressed the "people" which the leaders had made of various sizes of pipe cleaners. One cleaner doubled in the middle made an adult, with another half for the arms, while one was enough to make a whole child. When finished they looked like stick drawings, but with the help of crepe paper, cloth, string, paste and Scotch tape they soon became the people in our story. There was a family for every house, and soon a nurse appeared with a white apron and a teacher for the Christian Center along with the workers, mothers, children, and babies in arms. Two little dogs also ran among the children! These "people" could be bent into any position and were easily made to stand by putting their feet in a bit of modeling clay. As the girls worked dressing them, it was interesting to hear them retell and enact the story using the "people" as actors.

Before we left the enterprise we took time to sit quietly and talk over the people whom we had been studying, thinking again of their contribution to us, and of the home life in these camps, and wishing that we might make it richer and happier for them. Plans were made for some of our money to go to the missionaries in the Christian Centers. Then we gathered around the piano to sing again "The Workers,"[3] thanking God for them, and praying through the song that these toilers might have "life abundant and fair reward for daily task."

[1] Nina Millen.
[2] Erskine Calowell and Margaret Bourke-White.
[3] From *Hymns for Junior Worship.*

Making a Miniature Migrant Cam

THIS IS HOW WE DID IT:

1 WE HEAR THE STORY OF "JACK OF THE BEAN FIELDS" DECIDE TO MAKE A MIGRANT CAMP.

2 WE LIST THE MATERIALS WE SHALL NEED.

3 THE BOYS MAKE THE "BEAN FIELD."

4 WE COLOR THE GROUND FOR GRASS, ROAD AND DITCH.

5 THE GIRLS DRESS "PIPE-CLEANER" PEOPLE.

6 THE PEOPLE ARE SET IN PLACE IN THE CAMP.

7 WE SING TOGETHER: "FOR THE TOILERS ON THE FARM, LORD OF ALL, FOR THEM WE RAIS THIS OUR HYMN OF GRATEFUL PRA

Arranged b
Louise S. Lin
Photographs
Albert S. Lin

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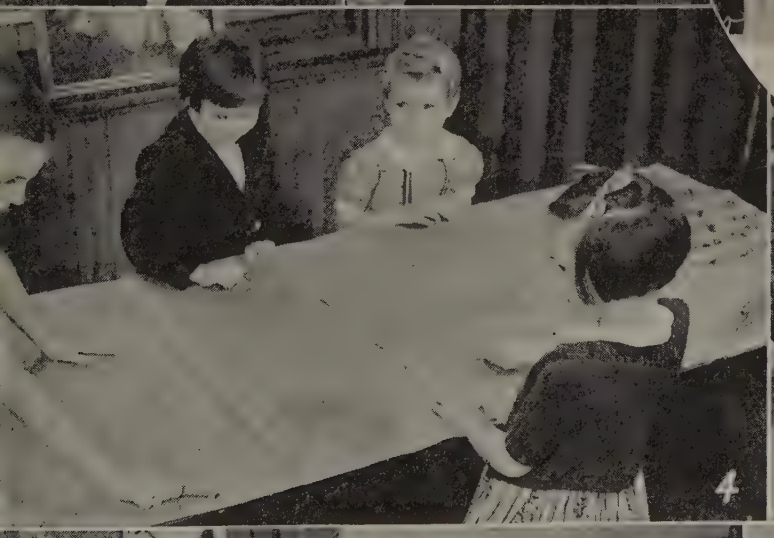
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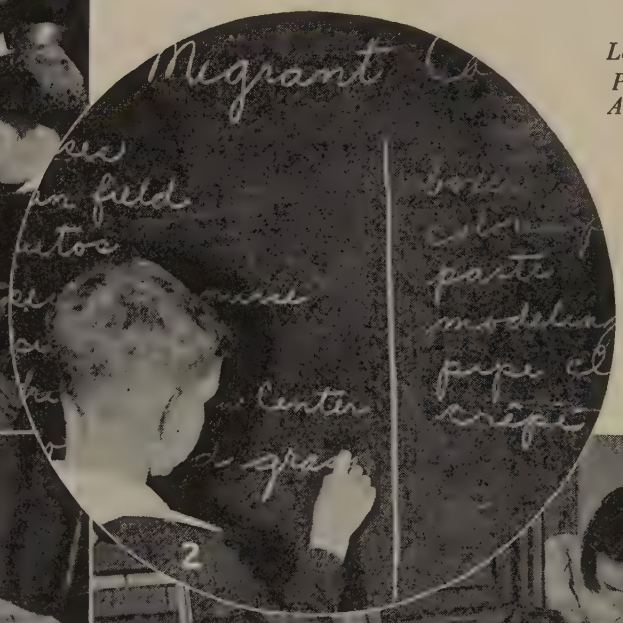

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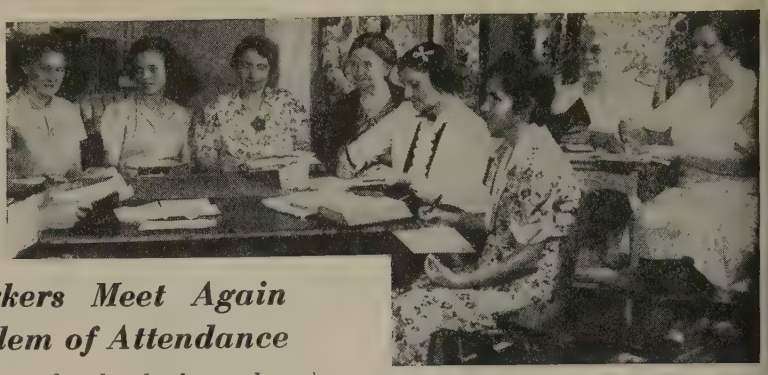
TALKING
To a Child's Parents

By GRACE W. McGAVRAN



The Primary Workers Meet Again To Discuss the Problem of Attendance

(The third of a series of articles on church school attendance)

FOR many years *calling* has been considered an important part of Sunday school work. We have said so often that a teacher should call upon the parents of the children in her class.

But in our rather unusual mood of facing facts we had frankly admitted to ourselves and to each other that we were not doing any calling and did not intend to do any. It was not that we didn't believe in it. Nor that we didn't want to. It was simply that, as women with full-time employment, we could not call in the afternoons when mothers are more at leisure and we were dependent on our evenings and our week ends for duties and needs in other fields. We felt that when we were giving our Sunday mornings to our teaching, and one evening a week to our teacher's meetings, and time over and above that to preparing for teaching we were giving all we could to the Primary Department.

What, then, were we to do? What did calling really accomplish which could not be done in other ways?

Several parents came for their children between the Sunday school and church period. Many children did not stay through our second period. We had been ignoring the departures, trying to make staying the normal thing and going away the sad departure from the right that was inevitable in some cases but to be deplored. We began to question the rightness of our attitude. We were deliberately missing the opportunity of chatting with those parents, some of whom we saw on no other occasion. Would it not be wise to arrange matters in such a way that some activity which the children could carry forward with little supervision could be going on at the time the parents came for their children? It would be a good opportunity for establishing the friendly relationship which calling is supposed to foster.

It would also be a good way in which to become so well acquainted with each parent's face that we would recognize Johnny's mother when we met her in the grocery, and not sail past Mary's father with nose high in the air on our way to the streetcar. We all admitted with a bit of chagrin that often we were not sure enough of parents' identity to make use of conversational opportunities which arose in normal community life.

Ideas often blossom into larger ones. From the idea of making use of the brief contact with parents at the end of the session, came the plan of seeking out parents of our children in all other church meetings and in any social or business affairs at which we were present. We agreed that we did not need to discuss Johnny and Mary and the Sunday school whenever we saw a parent's face. It was more important to become acquainted with the parent in his other interests and activities.

First, then, we would seek to know each child's parents through contacts wherever we could make them, rather than depending on calling as the only way of becoming acquainted with them.

What other value which calling provides could we secure in some other way? We were troubled at the great gaps in mere knowledge which were such a handicap to children who had been absent. We wondered if we could seek the parent's co-operation in filling these gaps. If the parents came to see that definite learning was taking place, and that we were asking help from them, would it increase their sense of responsibility for getting the child to the session where teaching was going on? We felt it might be worth trying.

We noticed that many of the children did not know the words of our most usual worship songs. Only the most regular attendants learned them before they reached the third year. How about sending to the parents the words of a song helpful in worship, and then asking them to help the child to learn it?

"I wouldn't mind doing some telephoning if it is to explain to the mothers about learning the song, and so talking a bit about our department worship," said Miss Minor thoughtfully. "That's different from calling up and saying I missed Barbara from class, and having the mother remark in a rather annoyed fashion that she was tired and didn't get up in time to get Barbara ready. I could write a little note to the mothers who don't have telephones."

We all agreed that telephoning for a definite purpose would be easy. That would make one of the personal contacts we were seeking, with a very fair proportion of the parents. We could count on seeing a few more at various church and social affairs. Our third-year teacher would call on all of her children's parents. She was our one "free" teacher, with no job to tie down her hours. Notes would secure co-operation from a certain per cent of those not reached in other ways. There was still a group of parents for whom none of these ways would take the place of calling.

We talked things over and around. We talked it over with some of the mothers. They were the first fruits of our campaign to become better acquainted with parents through casual contacts! Their interest in our problem had definite results. One of them, a good pianist, volunteered to come to the department as pianist and so relieve one of us who was having to be pianist and teach too. She would become acquainted with the children, help the secretary, and best of all, during the week she would call on a selected group of mothers. Those who could not be reached otherwise, or from whom some specific type of co-operation was needed, would be listed first, for her to contact.

"I can explain to them what we are trying to do in the department," said she. "I can carry the 'message to parents' to them. Perhaps I can find out reasons for nonattendance that we can help to overcome."

We sighed with relief. For, plan as we might, we knew that talking with a child's mother and father was the end and aim of calling, and that it must be accomplished somehow for every parent, if we were to count on parental co-operation in increasing attendance. Now we could go ahead. Each one making contact as far as possible herself, but then being able to turn over to our good helper the making of perhaps the most important contacts to secure better attendance, the calling on, and talking with parents so loosely connected with church and community life that only by going to their homes could one find them.

What Growth and Development Can We Expect during the Nursery Years?

By NELL A. HAGEMEYER

(The second in a series of articles on the work of the Nursery Department)

A FOUR-YEAR-OLD was overheard saying to a two-year-old, "Don't cry, that's baby stuff." This will help to illustrate the great amount of developing and "growing up" that takes place during the nursery years. The child who goes into the kindergarten at four has matured in many ways since he entered the nursery class. It is necessary for those of us who are working with little children to be familiar with some of the stages of growth.

Most of us know of the physical development that takes place during this period. Standards of growth at the various age levels are available. But the social, emotional and mental development that takes place is not commonly known. Some of the outstanding characteristics of this development will help us to know what to expect during the nursery years.

An important factor to anyone familiar with young children will be their individual differences. If we could say that all children at the age of three, for example, were alike in development, our problem would be simple. We could list the definite standards, announce how to deal with the children at that age level, and then we would be through. But the problem is not so simple. Two-and-a-half-year-old Jean, an only child, cannot be expected to act the same way upon making her first group contact as two-year-old Susan, the youngest of three children, who is used to being with others and standing up for her own rights. Their inheritances, backgrounds, experiences, training have been different; therefore the children are different. However, there are some fundamental principles which will help us so long as we remember to take into consideration individual differences and apply our principles accordingly.

At the age of two years the child's memory span is very short. This has several points of significance for us as teachers. We are all familiar with the saying, "Out of sight, out of mind." Perhaps this may be illustrated by the parting that takes place between the child and the other members of his family. If the parents or older brothers and sisters bring the less-than-three-year-old to church school and prolong the parting, the crying may also be prolonged. If, however, the teacher can tactfully get the others to go on to their classes and then interest the child in something else, the crying will be likely to stop much more quickly.

Since the child's memory span is short, we have to give our suggestions to him in brief, clear sentences and repeat them often. Two-year-olds can stand an enormous amount of repetition. The refrains in various rhymes of which children are fond illustrate this. They enjoy repetition which to an adult may become monotonous. We need to say over and over and over again to a two-year-old playing at the sandbox, "We keep the sand in the sandbox." He will remember for a short time and then start again to carry it to another corner. He is not being disobedient. He is just being his age, and at two one does not remember things very long.

Another factor in regard to the child of two is brought out in the preceding paragraph. He is susceptible to suggestions. If our remark had been, "Don't put the sand in that corner," putting the sand in the corner would have been the suggestion we gave and the effect of the "don't" would have been lost. For that reason we speak in the positive rather than in the negative.

An outstanding characteristic of the two-year-old is his desire to play alone. Sometimes a mother is upset when she sees her child alone and thinks, "He just won't play with other children." Again he is being his age. It is necessary for us, then, in planning for a nursery class, to provide enough space so that the children under three, if they are present, may get off into corners alone. They enjoy watching the group. In a short time we will find them making fleeting contacts with the group and gradually working into it, but usually that does not occur for several months.

The preschool period has been called the "big-muscle" period. The child of two is learning to control these muscles. His co-ordination is still being perfected. Because of this we need to select equipment thoughtfully. Small objects such as tiny crayons, demanding the use of the fine muscles, belong to a later period. During this time the child is active, in fact he cannot stand or sit still for more than three or four minutes unless he has something to do. We need to plan our program to include plenty of activity.

At two or two-and-a-half a child may be given simple duties or allowed to help. He may help to remove his wraps or to put his toys away. He is learning many things and is going to need a great deal of practice in doing them. These new skills, such as making a button go through a button hole (large ones, remind mother), pulling a zipper down his jacket, washing and drying his hands, need much practice before they become automatic. There is a certain satisfaction in doing it one's self, a sense of achievement, but a word of praise and encouragement from the teacher is also a stimulus.

During the whole preschool period children like to be the center of attention, the cause of excitement. (The shy child is an exception to this.) Most children crave attention and if they do not receive it, they have to do something to get it. They find out what works best with the adults with whom they are in contact. Sometimes just saying a new word which they have heard (that happens to be swearing but they do not know it) causes so much excitement that they remember it to use again when the need arises. Occasionally adults ignore the word and then what is the use of repeating it?

Again, to get attention a child may refuse to eat supper without a story with each bite or he may hold his breath or have a temper tantrum. Since attention is necessary, adults must find a way to give it, but it should be given

for something we want to be encouraged. If an act has a pleasant result, whether it be putting one's toys away or having a temper tantrum, the child is likely to repeat it. Therefore we want to praise and recognize those deeds that we want repeated and that through repetition we want to become habitual. We hear the teachers in nursery groups saying, "That was fine, Jerry, you are a big boy." "You are a big helper to put your train in the station," or "Mary is such a big girl, she can dry her hands all by herself." Such praise makes the child want to repeat what he has done.

Usually by the time a child is two-and-a-half years of age, he begins to realize the power of the word, "no." So marked is this that most children go through a period of negativism, of saying "no" to everything, even the things they want to do. If we realize that Johnny or Sally is not just being contrary or antagonistic, but is going through a certain stage of growth, we will handle situations differently from the way we would otherwise. Again, they are just being their age. In routine situations it is necessary to ignore the "no" and go ahead. In other situations we should avoid as far as possible the opportunity for a negative answer. A great deal depends on the adult's approach. How often we thoughtlessly create difficult situations by the very words we use. Have you ever heard a mother say to a child who was happily absorbed in playing with some favorite toy, "Do you want to go home now?" When the answer is "no," the only thing the mother can say is, "Well, we have to anyway. Church school is over now." Sometimes this produces a difficult scene. Why give the child a choice, an opportunity to say "no" when there is no choice? It is much more simple to say, "Finish your play now. It is time to go home."

The child between the ages of three and four years has developed in many ways from the time he was two. He is much more sure on his feet, is less liable to fall than he was at two. He is more venturesome and will climb higher than he did before. His personal habits are becoming automatic. He can put his wraps and toys away and partly dress himself. He wants to see, touch and investigate everything. He is very much interested in all that goes on around him. He is very active, alert and eager to do things. He can concentrate longer than he did before. He has a strong desire to do things for himself. For teachers this means arranging the schedule to allow time for him to do them. Adults can do things more easily and quickly than a child, but the child is in the process of learning and wants to do it. It is important to make use of this interest.

The three-year-old is imitative. His play centers around the world that is familiar to him, home situations, automobiles, airplanes. Have you ever heard a group playing house? After "daddy" goes to work "mother" makes the beds and washes the dishes. One child of three was heard to telephone her friend and say, "Oh, dear, my maid has left again, now I'll have to train a new one." Even the tone of voice was imitated. They imitate other things, too. An example of saying "thank you" and "excuse me" is better than any lessons on manners.

The nursery child of the older group, from three to four, spends a great deal of time in group activity. This means that more social problems are arising. His experience in a nursery group should teach him how to get along with others, how to share and to take turns. Very often at home all the toys belong to one child alone and he has no one with whom it is necessary to share. How can he be expected to know? We are going to hear him say, "It's mine, it's mine." Learning that the toys belong to the nursery class and that someone else may have a turn with them is a long process. It needs guidance on the part of the teacher. The three-year-old has more ability to reason than the two-year-old. He can understand our explanations but they must still be simple and repeated often. Recognizing the rights of others and maintaining one's own rights are valuable lessons that are learned, with proper guidance, from contact with a group.

Children of three and four years have vivid imaginations. This has been illustrated above in their imitative play. It often gives rise to difficulties when another child or an adult unknowingly walks through the "walls" of a house or sits down upon an imaginary dog. There are many occasions on which an adult may observe the child's play carefully and enter into his imaginative world. If a child is sitting in a box playing in an absorbed way, stand near to see what is going on. Then, if you find that he is piloting an airplane, talk his language. Instead of saying, "Hop out of the box, Jimmy, it's time to go home," say "Put the airplane in the hangar. It's time for the pilots to go home now." Then allow a few minutes for the pilot to get his airplane down. Or, if the box is a train, remember that the engineer cannot get off while it is going. He will have to put it in the station. Participation of this sort builds up a comradeship and a feeling of respect between teacher and pupil, between adult and child.

By the time the child is ready to leave the nursery class, he is much more independent than he was at two. He can take care of his belongings and help himself. He has learned to adjust himself to a group, has learned the give and take of association with others. He has usually left the stage of voluntary control of crying. He still shows off a great deal in his efforts to get attention. During the whole preschool period the child is in a plastic stage. His habits are in the process of being formed. The guidance which we adults give will direct the way those habits develop. If you are with a group of nursery age children, watch them carefully, observe them closely, and *they will teach you.*

Maintaining Interest in the Nursery Roll

By ALMA JONES

IT is certainly no easy matter to establish and build up a Nursery Roll! It means plenty of work and a great deal of "stick-to-itiveness." But, after the department has been started and there are a substantial number on the roll, there is another problem just as important and often twice as difficult—that of maintaining interest. Of course with the tiny babies the problem is largely that of keeping baby comfortable and taking care of his physical needs, thus making it possible for mother to attend Sunday school and church. But after the child is old enough to walk and play his needs increase. The necessity of getting Mother interested enough to feel 100 per cent "for" the nursery also increases. It is with this latter need we are at this time most concerned.

There are many ways of working to build up this interest. The first is visiting. That should be understood almost without saying, but we need to jog our memory about it often. A courteous and interested visitor who tactfully boosts the Nursery Roll with words and appearance can do a great deal toward making parents feel that "our" church has something to contribute toward baby's welfare and future happiness. A visitor should never go into a home empty-handed. With this thought in mind we try to distribute in this manner government pamphlets on baby care. Our

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The Children's Building

By LENA WEISENFELDER

EVERY worker with children wants the best for her children—the best material, the best equipment and the best room the church can afford.

A teacher of beginners for a long time had dreamed of a children's building. She made mental pictures of how it would look; she thought about its location; in her imagination she saw the children busy and happy in this room.

One day the superintendent of the school said to her, "How would you like a building for the children?" Immediately she became enthusiastic and replied, "It has been my dream for a long time but I have not dared mention it in such times as these." The superintendent answered, "Well, we can think about it." About six months later he again came to this worker with the news that the church was going to buy the house next door and in all probability it would be used for the children. As in all matters of this kind there was much debate as to the best use of the new property. However, it was finally decided that it should be used for the children. A walk was made connecting the side door of the church and the new building.

At an officers' meeting plans were discussed. Since the space was limited it was decided to keep the nursery group in the old building, moving them into the present beginner room.

The beginner teacher had hoped for the first floor of the new building since that location is considered best for this group. Beginner and primary workers agreed, however, that the second floor would not afford a suitable space for a primary assembly, so the younger children took the second floor. Since the building was to be used for a few years and then torn down to make room for a modern children's building it did not seem advisable to tear out partitions.

On this upper floor there were four rooms besides the bathroom. Having running water was a real advantage—one that the beginners had not had in the old building. The workers looked around to see how the space could best be used. Since the right atmosphere for worship means so much to the small child a pleasant room in which this activity would occur most frequently during song, conversation and story was first set aside. Of course workers with children know that worship may occur at any time or any place, but it seemed wise to plan one room as a special place of worship. In this room were placed the piano and the picture rail. The room was not large enough to hold chairs for all, but in many kindergarten groups the children sit on the floor for songs and stories. We had tried this in our other room and found the less formal arrangement satisfactory.

Another room was used for the library. Here were placed the bookcase containing the children's books, the browsing table, the filing cabinet for the children's story leaflets and the secretary's desk. Two work tables and an easel were placed in another room. The fourth held all play equipment—small table, dolls, dolls' bed and carriage and other toys. The primary department did not have room for their easel. This, too, was placed in the playroom. Each room contained a closet. To the one in the room in which the children were to work, low shelves were added, to hold materials.

The tub was removed from the bathroom and a coat rack took its place.

The primary rooms also were made most attractive. A room, with a large alcove and double doors opening into another, provided an ideal place for assembly. It has a most worshipful atmosphere, in fact it resembles a miniature church. In one end of these rooms tables for classes were placed. Other tables are in the hall and the sunroom which is heated in the winter. What had been the kitchen is now used for the first grade with a large screen hiding the sink. A smaller room holds the secretary's desk. This room also contains two large cupboards that hold supplies neatly arranged. Movable racks for wraps are also part of the equipment of the primary rooms.

In preparing the children for the new building the beginners used Unit 9, "Our Church" from Part 3 of the Keystone Course, "Guiding Beginners in Christian Growth." A brief history of the church was recalled and we talked of the need for more room. On one Sunday before moving into the new building the beginners visited it and looked around. It was explained that this was to be a part of the church. An informal worship service took place at this time. The following Sunday the primary group visited the building.

On the first Sunday in the new building a dedication service was held in the primary room with both groups present.

The program used follows:

DEDICATION OF THE CHILDREN'S BUILDING
NORWOOD BAPTIST CHURCH
PRIMARY AND BEGINNER DEPARTMENTS
April 2, 1939

QUIET MUSIC. "Largo," by Handel.

READING FROM PSALM 122: 1. A primary girl. Interpreted by Mrs. Pomeroy.

RESPONSE. (Beginners.) "Call to Worship." No. 7, *When the Little Child Wants to Sing.*

SONGS. (Primaries and Beginners.) "This Is God's House," and "When To Church I Go."

SONG. (Beginners.) "In God's Holy House," No. 18, *Songs for the Pre-School Age.*

SCRIPTURE. (Primaries.) Psalm 100.

SONG. (Primaries.) "We Love Our Church, O God."

HISTORY OF OUR CHURCH RECALLED—showing pictures, telling why we left old building, how the new church was built and the need for a larger building.

DEDICATORY PRAYER.

Loder

PAINT

For the Beginner Room

By HELEN WHITEFIELD

THE beginner room needed painting badly. The trustees of the church seemed to think the church could not afford to have it done. Our good friend the sexton had done what he could with soap and water, but the paint was a kind that would not respond to washing.

Every teacher of little children knows how important it is to have the room attractive and clean to create an atmosphere for worship. Every time she used a unit on "The Church," the teacher was reminded of the dirty walls. Fortunately the dirtiest part was above the cork dado, above the level of the children's eyes.

On the Sunday the story, "Repairing the Temple," was used, the teacher had a box to resemble the chest for the gifts. The beginners planned to save their money to buy paint. Some extra was on hand and it was decided to add this also. An interested father heard about it and informed us that he could get the paint at wholesale price. This meant quite a saving. The children were asked if they thought their fathers would like to help with the painting. They were sure they would. Marcia went home and told her daddy, "Daddy, you must help paint our room."

Betty's mother reported, "All during the church service Betty kept saying, 'I have something to tell daddy.'" As soon as the service was over she told him about it. Again the mother reported a few Sundays later, "Betty said, 'I think I had better remind Miss Helen about the paint. I believe she has forgotten about it.'"

The next thing was to get someone to be responsible for the work. The teacher spoke to the general superintendent about it. He was interested and replied, "Get Mr. S——. He is an expert painter and decorator." The teacher talked with Mr. S—— who said, "You know I am always glad and ready to do anything I can."

The next thing was to make sure of the workers. When we had enough money for the paint each child was given a mimeographed letter for his father telling about the project. Below were blanks for the father to write in his name, telephone number and nights when it would be convenient to come to the church.

A small percentage responded, but Mr. S—— said it would be enough; that too many workers would be in the way. One Sunday he came into the room during the work-and-play period. He was introduced as the friend who was going to help to get the room painted. One week the walls were gotten ready for the paint. On the following, the teacher called the children's attention to what had been done.

The men worked hard to get the room finished by Christmas. The fathers who helped were happy and pleased to be of service. When the work was completed a letter of thanks was written (dictated by the children) and sent to the chairman to be shown to all those who helped in the project.

Ivan Johnson

Maintaining Interest in the Nursery Roll

(*Concluded from page 24*)

monthly "news" likewise gains in importance when it is delivered by a visitor rather than by mail. Certificates, guidance pamphlets, and the like are other things that lend interest and importance to the call of a Nursery Roll Visitor.

To those who have already established the Nursery Roll and are seeking ways in which to bring this department to the attention of the parents as well as to the "uninitiated" church members, I would like to say that a mimeograph or duplicator has marvelous possibilities. From my own experience I find that parents appreciate more those things which they feel took thought and effort to prepare than articles bought at the local stationers. Then too, it is often difficult to find a card or booklet with the proper verse or sentiment expressed. In order to keep up interest in our nursery I have tried to prepare unusual and colorful cards to use in celebrating every occasion.

One Mother's Day our greeting was a replica of a globe. Inside, each page told the story of the habits and appearance of a mother from another country—India, Africa, China, and so on. On Father's Day last year we sent each father a remembrance in the form of a booklet. On the front was a picture of baby Samuel, on the inside was a prayer of a father for his son.

Christmas, Easter, Valentine's Day and anniversaries all offer splendid possibilities for presenting to the parents of your children some little memento that they can cherish and that will draw them closer to the Nursery Department, closer to the church and, most of all, closer to God.

Naturally we try never to forget the children on such happy occasions as Christmas, Valentine's Day and birthdays. A gaily covered box containing pictures clipped from magazines and mounted on inexpensive cardboard will make a Christmas present very important to a child. One Valentine's Day we prepared colorful booklets of red construction paper. Inside was a verse for mother; on the cover we cut out a small heart and tucked in a little nursery-printed handkerchief for baby. These small tokens of our love and thought for both mother and child almost without exception are received with deep appreciation.

Many nursery workers feel that such articles as I have described are out of their reach because of limited funds. Of course the more you can spend the more you can do, but there are limitless possibilities right in your own home and in your own town. Take for your materials such commonplace things as the scraps of colored paper from the local printers, gay pictures from magazine advertisements, a bottle of colored ink, or some colored pencils. These combined with a little ingenuity and originality will enable you to make an attractive card or booklet in a short while. For those of you who have access to a duplicator but feel the price of nice paper is prohibitive, I have found that the paper dividers in stocking boxes are much nicer than most ordinary paper for making unusual booklets and greetings and they color easily and beautifully.

From these few suggestions you will go on and on seeing the boundless field of opportunity for interesting parents and others in the Nursery Department. It is our duty as workers in this great undertaking to do everything possible to bring attention to our department and show others that we are a small but vastly important link in the chain of Christian fellowship.

As the Primary Children Worship

By MARGARET S. WARD

DURING November one's thoughts naturally turn to thanksgiving. In public school primary children are learning about the First Thanksgiving. In their homes they are sharing in the excitement and preparations for the family's holiday celebration. But they may miss the religious significance of Thanksgiving Day unless wise guidance is given in the church school. Many of the Keystone Graded Lessons for November teach the children how to show appreciation for God's gifts. In worship we may provide opportunities for expression of feelings of gratitude. Four worship experiences are suggested on the theme, "We Thank You, God."

1. For Your Gifts at Harvesttime

PREPARATION FOR WORSHIP. Conversation about God's harvest gifts: fruits, vegetables, grain. Enjoying pictures of farmers gathering in the harvest or of markets piled high with good things to eat. Looking in magazines for pictures and making a poster on "God's Harvest Gifts."

PICTURE FOR THE WORSHIP CENTER: "The Angelus," Millet. This picture helps us to remember that it is God who sends the sun and wind and rain to make food grow. It reminds us to thank God for all his gifts at harvesttime.

STORY. The story of "The Angelus" may be told, perhaps by a child who knows it, or you may have kept in your file a lovely story of this picture, "Olaf and Gunia Learn to Say Thank You," from *Children's Leader*, November, 1932.

LISTENING TO MUSIC. Someone who loved this picture as we do wrote some beautiful music about it. Let us listen while our pianist plays it. ("L'Angelus," Gounod.[1]) Did you hear the church bells ringing in the music? Let us listen to the music again, and this time, if you feel that way, let us all bow our heads and say our own prayer to God.

OFFERING.

SONG. "At Harvesttime"[2] or "Back of the Loaf."[2, 3]

2. For Your Gift of Peace

(*For the Sunday before Armistice Day*)

PICTURE FOR THE WORSHIP CENTER. One of Jesus and children of several lands, "The Hope of the World," Copping, or "Follow Me," Curr.

CONVERSATION. What holiday do we celebrate tomorrow? What does Armistice Day stand for? Can you name some countries that are at war today? Why do nations fight each other? Are there not better ways to settle quarrels? Many people are unhappy and suffer when war comes. God wants us to love each other, not to hate each other. He would give to every one in the world his gift of peace. We learn this from Jesus and from other teachers about whom the Bible tells us.

SCRIPTURE. Matthew 5: 9*a*; Isaiah 2: 4; John 8: 41*b*; 1 John 4: 11.

SONG. "Children of One Father."[1, 3]

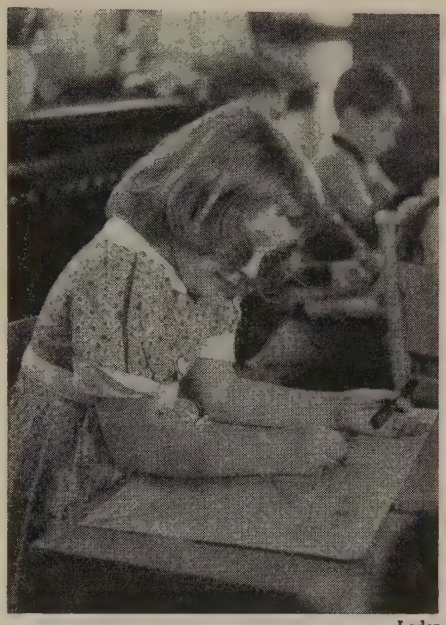
STORY, if desired. "The Best Way to Settle Quarrels," "How Foolish War Is!" from *Ship East—Ship West*, Lobingier; "The Children's League of Nations," "Getting Even," from *The Children's Story Caravan*, Broomell.

SONG. "Friends All Over the World."[2]

OFFERING.

PREPARATION FOR PRAYER. Should we not feel thankful that we still enjoy peace in our country? Can we show our thanks by helping those who do not have this blessing today?

PRAYER repeated by the children after the leader. "War," by Jeanette P. Brown, in *My Own Book of Prayers*, or



Loder

Prayer for Every Child

By Mary Grace Martin

Give every child a chance, O God
  To grow in strength of mind
In schools that show equality,
  With teachers good and kind.

Give every child a guide, O God,
  Who fellowships with thee,
So each may in his early years
  Be led to follow thee.

Dear Father, Jesus taught us all
  When he was here so long ago
About forgiving every wrong
  And loving all—both friend and foe;
How we should think of others first,
  And not be greedy or unkind;
How we should make folks happier
  In all the ways we find.
Dear Father, tell the world again.
  So many lands have quarreled and fought;
It may be some have never heard,
  And others—just forgot.

—EDITH MAY CUNNINGS.

3. For Thanksgiving Joys To Share

(*For the Sunday before Thanksgiving Day*)

PREPARATION FOR WORSHIP. If Thanksgiving Sunday is observed in your own room, a more formal worship service may be planned with the help of the third-year children. Other classes may contribute Bible verses, stories, songs, a Thanksgiving dramatization or picture tableau. If it is the custom to join in a service with the whole school, prepare your children to understand the worship materials to be used. Perhaps they may have a small share in the service in addition to bringing gifts for the school's Thanksgiving project.

QUIET MUSIC. "Father, We Thank Thee."[1, 2, 3]

CALL TO WORSHIP. (In unison.)
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.

SONG. "Thanksgiving Time Has Come"[3] or "Children's Thanksgiving."[2]

SCRIPTURE. Psalm 100, recited by third-year children, and other Thanksgiving verses learned by the first- and second-year classes.

SONG. "Can a Little Child Like Me?"[1, 2, 3]

STORY.

"GIVING THANKS"

"M-m-m, you can smell that it's holidaytime around here," said Hal.

"Spices!" agreed Dotty.

Mother smiled. The big white kitchen with its delicious oven-smells showed that she had indeed been busy.

Dotty and Hal had helped, too. After school hours they had opened nuts for Mother, grated nutmegs, and beaten eggs. Dotty had mixed and cut out some gingerbread her very own self, and Hal didn't know how many errands he had run to the store.

"We like to help," Dotty and Hal said. "It's such fun to take part at Thanksgiving."

Now this was the afternoon before the big day. Hal and Dotty had another way to take part, and they were full of delight over it. They would help Mother pack a small basket of Thanksgiving goodies for lonesome old Mrs. Gray, and a large one for all the Robbinses.

"You may carry Mrs. Gray's basket to her, too," Mother promised. "But I'm afraid the other one will be so large Daddy will need to take it in the car."

"We can go with him, though," Hal and Dotty said.

Mother brought out a small mince pie that she had baked especially for Mrs. Gray and that looked very good. Hal chose the reddest apples and plumpest oranges that he could find for the basket, and Dotty put in a couple of the gingerbread figures that mother had showed her how to make.

"For maybe Mrs. Gray still likes cookies," Dotty said.

The other basket was heaped high with good things, for there were five of the little Robbinses, and their mother and daddy.

A plump chicken came first, and a big pie. Hal was very busy choosing apples and oranges, and Dotty was sure this time that her cookies would be enjoyed.

The basket was indeed too heavy for the children. Hal tried to lift it, but gave up, laughing.

"We'll take Mrs. Gray's," he said.

It wasn't far to Mrs. Gray's place, where she lived all by herself. She smiled and smiled at the Thanksgiving remembrance.

"It will help so much to make my day happy," she said.

That evening Daddy, Hal, and Dotty took the other basket in the car. This was to be a surprise, and so they left the car down the street and went quietly to the Robbins' house.

"We'll leave our basket on the porch and knock just once," Daddy said.

They did that, and hurried around the side of the house and back to the car. But they could hear glad shouts behind them as someone opened the door and the children found the basket. Hal and Dotty felt like shouting for glee.

"We so enjoy sharing our Thanksgiving goodies, Daddy," said Dotty.

"Yes, Dotty, and I think that is one way of giving thanks to our heavenly Father," Daddy answered.

"It's a glad way to give thanks, Daddy," Dotty and Hal agreed.

—Grace Helen Davis.

Leader. We have planned to give thanks like Hal and Dotty in the story. We remember the poem which tells us the best way to celebrate Thanksgiving Day:

Said Old Gentleman Gay,
"On a Thanksgiving Day,
If you want to be happy,
Give something away."

Let us bring now the gifts we wish to share with ——— on Thanksgiving Day.

The Thanksgiving Offering.

Preparation for Prayer. Let us think again of the many good gifts for which we should thank God. Let us ask him to bless these gifts we are sharing.

Prayer by the leader, with response by the children.

For all your gifts at harvesttime, vegetables from the ground, fruits from the trees, and grain from the field,
We thank you, God.
For your gift of peace in the country where we live,
We thank you, God.
For your gift of loving care,
We thank you, God.
For this chance to share our joy with others this Thanksgiving,
We thank you, God.

Song. "We Thank Thee, Father."[3]

4. For Your Gift of Loving Care

Picture for the Worship Center. "The Pilgrims and the First Thanksgiving."

Conversation. Talk about the holiday that has just passed. Have some of you been learning poems or hearing stories in school about the First Thanksgiving? Will you share these with us now?

Sharing Thanksgiving Poems and Stories. By the children. (The leader should be prepared to tell the story or to share a Thanksgiving poem, in case the children cannot contribute.)

Conversation. What were some of the things for which these Pilgrims were thankful? (For a rich harvest, peace, and freedom to worship God, God's loving care.) Are we thankful for these same things? We talked one Sunday of the gifts God gives us at harvesttime. (Let one child show the poster made that Sunday.) Last Sunday we thought of God's gift of a country at peace. In what other ways does God show us that he loves and cares for us? (Several children may point to pictures on the wall or picture screen showing gifts of happy homes, friends, clothing, teachers, books, playthings, churches, the Bible, Jesus.) One of the best ways to show we are thankful is to sing our songs of praise. Can you think of some which tell of God's loving care?

Songs about God's Care. "How Strong and Sweet My Father's Care,"[1, 2, 3] and "Father, We Thank Thee."[1, 2, 3]

[1] *Song Friends.*
[2] *Primary Music and Worship.*
[3] *Worship and Conduct Songs for Beginners and Primaries.*

Prayer.

Let us thank our Father
For his tender care;
For the many blessings
'Round us everywhere.

—Effie Crawford.

Offering.

Our Own Psalm

Written by the Primary Department of the Flemington Baptist Church School.

Reported by Evelyn D. Dunbar

RALLY DAY was over but not forgotten. The new third-grade children were quite impressed with the Bibles which the graduating class had received as they became juniors. So we borrowed Bibles from our parents and grandparents and brought them to church school to search for verses that we could enjoy reading.

While we were still enjoying this the Thanksgiving season approached. With this in mind we read Psalm 136, verses 1 to 9. The repetition of the words "for his mercy endureth forever" impressed us but the words were long and hard to understand. Finally we decided to write a psalm in our own words that would tell some things that made us feel very thankful.

First, we planned to bring on the next Sunday anything we might see during the week for which we would like to say "thank you, God." If we could not bring the real thing, then we would find a picture of it.

Our psalm promised at first to be appropriate only for autumn, for the things we found were lovely bright colored leaves, and fruits and vegetables. But there were still a few summer flowers and the following Sunday was a beautiful day with clear, blue sky and fleecy white clouds. Our list grew long as we took turns around the circle, each one saying "Thank you, God" for some special gift from him.

Time went fast and our psalm was not completed when it was time to bring our canned goods for the Baptist Home. Our talks about being friendly and sharing what we have with others added another line to our psalm. The line "And for Jesus, the best Friend of all" was not added until nearly Christmas when we realized that our psalm was by no means complete without mention of thanks for Jesus.

The children especially enjoyed the repetition of the same verse in Psalm 136 and they decided that they would like a repeated refrain. They thought they would like this to be a thank-you verse. The words were suggested by one little

(*Please turn to page 30*)

November Worship Services for Juniors

The Lord's Prayer (*Concluded from last month*)

By DOROTHY W. PEASE

THE worship services on the Lord's Prayer continue for three Sundays this month. It is hoped that, if the boys and girls are asked to write the prayer at the conclusion of this series, they will give evidence of a clearer understanding of its meaning.

During the month pupil committees may be working on the Thanksgiving service, selecting materials, arranging a worship center and planning a dramatic program. The scope of the service will depend upon the amount of time available. It should be given on the Sunday preceding Thanksgiving Day. Thanksgiving is observed in the public schools with well-planned programs relating to the first Thanksgiving at Plymouth. The Sunday service should not be a repetition of these but should go deeper into the religious significance of Thanksgiving. It may culminate in the giving of vegetables and groceries for a Thanksgiving dinner.

An interpretation of the Jewish Feast of Ingathering[1] (Tabernacles), which comes during the middle of October, will be very fitting. If the entire session can be used, the service may be given in three parts. (1) The Hebrew Thanksgiving; (2) The Pilgrims' first Thanksgiving; (3) Thanksgiving Today. Remember, however, that it would be better to do one theme well than to attempt too much. The committee should read the references concerning this feast and the making of booths (Lev. 23: 33-44 and Neh. 8: 15-16) and, if possible, confer with a Jewish rabbi.

Representatives from each class, dressed in Hebrew costume, may march to the Temple carrying their gifts, the procession headed by a boy and girl carrying the *lulab* and *esrog*. If desired this group may be accompanied by other worshipers carrying palm branches. As the worshipers approach the Temple, an area set off with table and two candelabra, they may recite the 24th Psalm antiphonally. Other psalms, 95, 100, 103, or 117, may be used by different groups. The presentation of the offerings may be accepted by the priest with a thanksgiving prayer, using Psalm 65: 9-13. Hebrew hymns, such as "The God of Abraham Praise," and "A Jewish Festival Song," may be used also.

Instead of this formal service, a booth may be constructed and a Jewish boy may ask his father why they are going to live in it for a week. Other questions may lead up to the reading of appropriate Scripture, prayer, and Jewish hymns.

5. "Forgive Us Our Trespasses"

CALL TO WORSHIP.

Unto thee, O Lord, do I lift up my soul.
For thou, Lord, art good, and ready to forgive,
And abundant in lovingkindness unto all them that call upon thee.
—Ps. 86: 4-5.

CHANT. "The Lord's Prayer."
SCRIPTURE. Matthew 18: 23-35.
HYMN. "Saviour, in the Words I Say."
STORY. "Forgive Us Our Trespasses."[2]

Dick was very angry at Charles, his best friend, because Charles had lost his most valuable stamp. Charles was sorry and offered to try to replace it, but Dick could not control his anger.

Later, when visiting his uncle, Dick accidentally tore a page in a book of rare pictures. He asked his uncle's forgiveness saying that he knew how badly his uncle felt because his own best friend accidentally had lost one of his rare stamps.

"Did you forgive your friend?"

"No, but if he felt as I do, I wish I had," answered Dick.

"I have just asked God to forgive me for repeating an untrue story about a business friend. I could not ask him to forgive me unless I would be willing to forgive you. We must all forgive each other if we are to feel right when we think of God."

Dick was silent for a moment and then he said, "Will you give me a sheet of paper? I have to write a letter to my friend."

PRAYER.
HYMN. "I Would Be True."

6. "Lead Us Not into Temptation"

CALL TO WORSHIP.

Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
—Ps. 24: 3-4.

HYMN. "Jesus Calls Us."
THE LORD'S PRAYER.
SCRIPTURE. Psalm 23.
HYMN. "Dare To Be Brave."
STORY. "Lead Us Not into Temptation."[2]

Katherine was trying to learn to control her temper. Each night she prayed that in the morning her quick temper would be gone. Her teacher explained that God wants us to be strong, so we need to work to get any gift. She said that when we pray, "Lead us not into temptation, but deliver us from evil," we are asking God to help us keep out of the places that are too much for us by ourselves.

For two weeks Katherine kept a record of her victorious days and found great joy in gradually winning the struggle. But at last there came a day when everything seemed to go wrong and her patience was sorely tried. After school the girls asked her to go for a walk but, feeling cross as she did, she knew that Sarah would be sure to provoke her anger. "Lead us not into temptation, but deliver us from evil," she said to herself, and she went home and read some funny stories to her little sister.

"It took all my strength today to help Him deliver me from evil," she told Miss Blair that night.

PRAYER.
HYMN. "Father, Lead Me Day by Day."

7. "For Thine Is the Kingdom"

CALL TO WORSHIP.

Praise ye the Lord. . . .
Praise him for his mighty acts:
Praise him according to his excellent greatness.—Ps. 150: 1-2.

HYMN. "O Worship the King."
INVOCATION.
CHANT. "The Lord's Prayer."
SCRIPTURE. Psalm 146 (selected verses); Jude 1: 25.
HYMN. "Our God, Our Help in Ages Past."
STORY. "Thine Is the Glory."[2]

Frank had graduated from high school with honors and had been given a splendid position in the city where his work attracted the attention of Mr. Rogers, the president of the firm.

"Doesn't it make you feel pretty good to think you have made a success of your life?" Frank asked him.

Mr. Rogers declared that he did not deserve all the credit for his success himself. In a series of questions, he helped Frank see that his father gave him his education, his mother kept him in good health, the city provided a library of standard scientific books, his

(*Please turn to next page*)

Writing a Litany on Peace

By MABEL NIEDERMEYER

A LITANY is a form of prayer or prayer-song used in worship. As a rule the same refrain is repeated after every petition. When they were first used, litanies were said or sung by two groups of people, one group reading or singing one section, and then the other reading or singing the refrain. That is called "antiphonal" singing or reading.

Some of the songs in our hymnals are litanies. Perhaps the one most familiar to all of us is "For the Beauty of the Earth." In this hymn four lines of rhymed verse are used before the refrain is repeated. Examine this song together. Which is the verse part? Which the refrain? Sing it or say it, using the parts antiphonally. Perhaps you can think of other litanies that you know. Psalm 136 is arranged in the form of a litany.

After becoming familiar with the form and content of a litany, you are ready to think about writing your own. Since this particular one is to be a prayer for peace, you will want to think about some of the fine things that are possible for all people when there is peace between the nations of the world. Make a list of these things on the blackboard as they are mentioned by the juniors. (The list will probably include schools, churches, hospitals, happy homes, work for the heads of families, beautiful cities, friendship with people everywhere, and buying and selling between nations.) After your list is completed, let the juniors go over each item and check those which they wish to include in the litany. Number them in the order in which they will be mentioned in the litany.

This done, decide upon the words of the sentence which is to be repeated after each section of the prayer. Ask for suggestions from the group. These, too, may be listed on the board, and the one to be used chosen by the juniors. Someone may suggest using, "Father, we pray for peace," or, "Our Father, let us have peace."

After the refrain has been chosen you are ready to write the litany. If the group is a large one, you may ask a committee of juniors to work on this while the other members of the group do something else. If the group is small, they may all work on it together, giving suggestions for the wording of each section while someone writes them on the board. The litany need not be long. It will be better if you do not drag it out. Say what you want to say, and then stop.

Here is a sample which may help you to get started on your work. It will be more fun to use this only as an example, and to write your own litany in your own words.

A LITANY FOR PEACE

So that boys and girls and men and women may have happy homes throughout the whole world,

Help us, O Lord, to have peace.

So that fathers everywhere may have honest work to do,

Help us, O Lord, to have peace.

So that beautiful cities and towns may be built in all countries of the world,

Help us, O Lord, to have peace.

So that schools and hospitals, parks and playgrounds, churches, and museums of fine art may be built in all countries to bring culture and happiness to all people,

Help us, O Lord, to have peace.

So that every nation may trade with every other nation, and so enjoy the arts and products of all.

Help us, O Lord, to have peace.

So that all the nations of the earth together may come to know thee and to serve thee better,

Help us, O Lord, to have peace.

So that we may love all people everywhere, and that thy kingdom may come upon the earth,

Help us, O Lord, to have peace.

After the litany has been completed, discuss the use to be made of this prayer. In addition to making plans for using it in your own department, perhaps each junior might want to copy it for himself; or you might decide to present a copy of it to your minister, to some other group in your church school, or to send it to the editor of your junior story-paper, who might be able to print it for other boys and girls to enjoy.

November Worship Service for Juniors

(*Concluded from page 29*)

teacher guided his study and God made possible the forces and laws of science by which they worked. "The farther you go in science the more you will discover that the greatest men are quite ready to say with all sincerity, 'For thine is the kingdom and the power and the glory.' "

PRAYER.

HYMN. "All Things Praise Thee."

[1] See *Jewish Ceremonial Institutions and Customs* by Rosenau and a good Bible dictionary.

[2] These stories in longer form will be found in *The Kingdom of Love*, by Blanche Carrier. The above synopses are printed by permission of the publisher, Harper and Brothers.

OUR OWN PSALM

(*Concluded from page 28*)

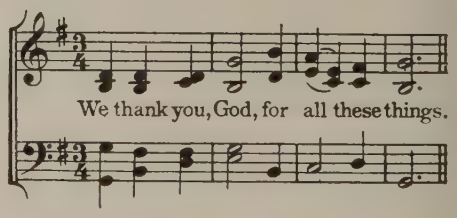
girl and after saying them over together several times the rhythm of the words really sang themselves into a little tune. Finally we lengthened this refrain slightly to make our first and last verse different and to make the song a little longer.

So a little Thanksgiving thought finally worked out to be a psalm and a song that we can enjoy the year around. Best of all, it is our very own, and this makes it twice as valuable.

OUR OWN PSALM

We thank you, God, for all your good gifts
In this beautiful world. (To be sung.)

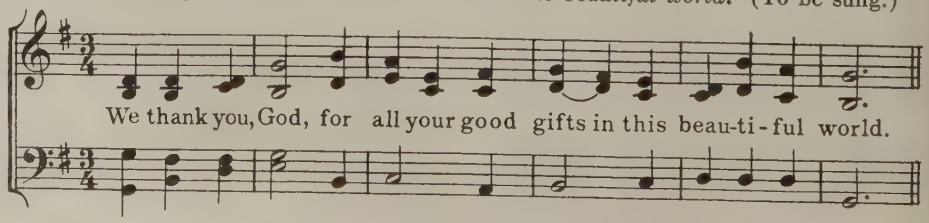
For the sun that shines by day,
And the moon and stars by night,
We thank you, God, for all these things.
(To be sung.)



For the blue sky and white clouds,
For the land, the rivers, and oceans,
We thank you, God, for all these things.
(To be sung.)

For the rain that makes the beautiful flowers,
The vegetables, fruit, and grain,
For the trees with their red leaves in autumn,
We thank you, God, for all these things.
(To be sung.)

For friends who are kind and loving,
And for Jesus, the best Friend of all,
We thank you, God, for all your good gifts
In this beautiful world. (To be sung.)



Thanksgiving among Many People*

By FLORENCE E. WOLCOTT

INTRODUCTION

Unit Purpose

This is a three weeks' unit designed to help boys and girls discover that Thanksgiving is a holiday observed by all people in all times, that the customs connected with the day have a religious significance, and that our plans for the day may be real expressions of gratitude to God, the giver of daily bread.

Experiences of the Juniors

Thanksgiving as a national holiday has become so much a habit that children are in danger of losing sight of its real values for Christian growth.

Needs of Juniors

To them it is a day for family gatherings and big feasts in their own home or that of relatives. Perhaps they contribute to or receive a Thanksgiving basket sent by the church. Their families may attend or ignore the church service on Thanksgiving Day. Or the day may be a combination of trips, dinner, outdoor expeditions, opening of the hunting season, football games, or just another movie. Probably most of them will recall the origin of our American Thanksgiving, and some may see the President's proclamation. But will there be any actual expressions of gratitude?

To make Thanksgiving experiences meaningful, juniors need information about the Thanksgiving customs of other peoples. They need to discover that all people through these customs recognize a higher power in the world. They need to feel the same gratitude at this season as have people of all times. They need guidance in actual experiences of thanksgiving and sharing, especially at home and in the church. As these needs are met there will emerge a deeper personal appreciation of Thanksgiving as a Christian festival and a more satisfying experience of planning and participating in Thanksgiving activities.

Scope of the Unit

Since the public school usually emphasizes the origin of our own Thanksgiving Day, it does not seem necessary to develop these facts extensively in this unit. The children's report of what they have had in school may be used incidentally. The unit will give major place to a study of Thanksgiving customs of people long ago, particularly, the Hebrew festivals of Thanksgiving; to presenting harvest festivals in other lands; and to Christian ways of observing Thanksgiving in our own land.

Suggested Activities

Simple research, if possible, will make the session more helpful. A source book of materials pertaining to Thanksgiving, magazine articles, books and pictures will supply ideas for all activities.

Worship experiences, discussions and other activities contribute to the main enterprise of preparing a service of thanksgiving either for use before a church school group or at a party, or for use in individual homes. The latter is simpler, not requiring the pictorial feature. Shadow pictures are suggested for the first. Or the group may prefer "posing" the pictures as tableaux. A valuable part of the planning is the preparation of a script of poems, hymns, stories, or factual statements to accompany the showing of the pictures.

For the shadow pictures a large sheet is stretched tightly over a frame or on two wires at bottom and top. The figures stand close to the sheet out of view of the audience. An electric hand torch gives the best lighting effect, and a single light is essential so that only one set of shadows is cast. The fewer the figures the better the effect. Experimenting will produce the desired results.

Useful Books

BOOKS FOR THE READING TABLE

Bonser, Edna M. *The Little Boy of Nazareth.* Chapters, "A Harvest Festival"; "The Most Joyous Feast."

Entwistle, Mary. *The Bible Guide Book.* "Harvests and Feasts," pages 164-173.

Martin, Florence. *Observing National Holidays and Church Festivals.*

Neal, Oscar W. *World Famous Pictures.* "Indian Harvest," "The Harvesters," "The Gleaners," "The Song of the Lark," and "The Angelus." (The pictures are shown in colors and interpreted.)

Spicer, Dorothy Gladys. *The Book of Festivals.* Present-day festivals of many peoples, arranged according to countries.

PAMPHLETS

Bush, Elsie M. *The Thanksgiving Festival.* The Modern Church School Series No. 3. Thirty cents.

PICTURES FOR THE PICTURE CORNER

You will find many in books and encyclopedias, in magazines such as *The National Geographic* (see January, 1938, "Hungarian Harvest Scenes and Festivals"). Look for pictures of children and families keeping thanksgiving, people at prayer or worship, harvest scenes and any depicting customs of various peoples.

Famous pictures suitable for this study include:

Breton,[1] "The Harvesters."

Couse,[1] "Indian Harvest."

Inness, "Peace and Plenty." (Fine print of this in *Life* magazine, October 31, 1938.)

Millet,[1] "The Angelus."

Pearce,[3] "Religion" Mural decoration in Library of Congress.

Rubens,[1] "Returning from the Harvest."

Seifert,[2] "Harvester's Return."

Session 1. November 10

THANKSGIVING CUSTOMS OF PEOPLE LONG AGO

Purpose of this session. To help juniors to understand that peoples of long ago felt their dependence on a higher Power and so had thanksgiving festivals after their harvest; and to feel grateful because the Hebrew people developed such customs in connection with their worship of Jehovah, the one true God.

Session Outline

EARLY ACTIVITY. Examination and discussion of materials on reading table or picture screen.

QUIET MUSIC. "For the Beauty of the Earth."

CALL TO WORSHIP.

Junior leader reads first stanza of hymn, "We Plough the Fields and Scatter."

Juniors respond with Psalm 105: 1-2.

PICTURE INTERPRETATION. "Religion," Pearce. By junior leader. (May be posed.)

HYMN. "Come, Ye Thankful People, Come." Stanza one.

REPORTS. "The Egyptians Give Thanks."

"Thanksgiving Songs of the Hebrews." Psalm 107: 1, 5-7, 9, 35, 21-22.

"Harvest Festivals of the Greeks and Romans."

DRAMATIZATION. "Hebrew Festivals of Thanksgiving."

HYMN. "Come, Ye Thankful People, Come." Stanzas two and three.

PRAYER. (Adult leader.) In appreciation of the Hebrews of long ago who first taught us to believe in Jehovah as the God of heaven and earth, and the Giver of every good gift.

PRAYER RESPONSE. "We Praise Thee, O God."

OFFERING SERVICE. "Our Gifts," and "Offertory Sentence." (No. 42, *Junior Hymns and Songs.*)

[1] Art Extension Press, Westport, Conn. Three or more, 35 cents each.

[2] Perry Picture Company, Malden, Mass. Extra size, 10 cents each.

[3] Curtis and Cameron, Boston, Mass. $2.00.

* Prepared from outlines copyrighted by the International Council of Religious Education.

Work Period. Planning a Service of Thanksgiving.

You may help the junior leader to prepare a stimulating environment, including in it if possible a picture corner, a reading table and a worship center. Suggestions for these are given in the junior leader's materials in the story-paper *Juniors* and in the lists above. You may have other books and pictures in your library that contain valuable facts or stories on this subject. A Thanksgiving source book, or research cards with pictures and paragraphs about Thanksgiving practices, will be interesting and useful. These may contain prayers, stories, poems, and hymns, too.

Your guidance will be needed as the juniors make preliminary plans for a service of thanksgiving. The boys and girls may have suggestions. You may suggest the use of pictures and explain how a script could be made up of poems, hymns, Bible verses, or brief descriptive paragraphs. The group will discuss all of these possibilities and decide on a procedure. Needed materials may be considered also. If there is time, practice posing a picture of a Hebrew Thanksgiving. This may represent a procession—the high priest with a large scroll (the Book of Law), one follower with a biblical musical instrument, one with willow branches, and another with an imaginary tray of fruit. Or the followers may all face the high priest as he reads from the scroll. (Neh. 8: 1-3.)

Session 2. November 17

HARVEST FESTIVALS IN OTHER LANDS TODAY

Purpose for this session. To help the juniors to discover how harvest festivals are observed in other lands today, and how these different customs may or may not be ways of giving thanks to God for his good gifts.

Session Outline

Early Activity Period.

Music. "The Happy Farmer," Schumann.

Scripture. Psalm 117.

Picture Interpretation. "An Indian Flute Ceremony."

Scripture. Psalm 92: 1.

Hymn. "For Peace and for Plenty."

Scripture. Psalm 100.

Silent Prayer. (Introduced by junior leader.)

Scripture. Psalm 96: 8. (Junior leader.)

Offering Hymn. "We Plough the Fields and Scatter," or "Praise to God, Immortal Praise."

Talk. "The Giver of the Harvest." (Adult leader.)

Brief Reports. "Harvest Festivals in Other Lands." (Juniors.)

Summary. (Junior leader.)

Hymn. "Now Sing We a Song for the Harvest," or "America the Beautiful."

Work Period. Continuing program begun last week.

Your most important task today will be to guide the thinking of the juniors in the various activities. Your brief talk will help to do this. The following is suggestive·

The Giver of the Harvest

Early peoples believed that the life contained in cereals—corn, wheat, rice, or barley—was a spirit. So they went through ceremonies as a sort of magic to please the spirit and thus insure good crops for the coming year. Later people gave this spirit a name. The Egyptians called it Osiris, the Greeks, Demeter, and the Romans, Ceres. But the Hebrews believed that *God* created all life, so taught man to recognize *him* as the Giver of the Harvest.

Many quaint harvest customs based on the old idea of a corn-spirit or a rice-mother linger in most lands. We do not believe in grain-spirits any more than we believe in the witches and spirits we talk about at Halloween, but in our country we still hear of harvest queens and corn kings in farming communities. And as with the Indians of our West, so with the primitive people of the East Indies, of South America and other lands, certain superstitions and customs survive. Perhaps some people go through old ceremonies today thinking of God as the Great Spirit, or they may think of the customs only as ways of expressing joy or thankfulness after the harvest is gathered. Others who think more about it express their joy in ways that give more meaning to the occasion and better represent the beliefs of Christian people.

Today we shall discover three ways people around the world observe Thanksgiving. We shall see people giving thanks through rejoicing, through prayer, and through sharing.

Session 3. November 24

WAYS OF GIVING THANKS

Purpose for this session. To help boys and girls think through a Christian way of keeping Thanksgiving, and to make plans toward its accomplishment.

Session Outline

Early Activity Period.

Music. "Pleyel's Hymn."

Introduction of Topic. (By junior leader.)

Hymn. "America the Beautiful."

Discussion. Ways of Giving Thanks. (Led by adult leader.)

Our Junior Thanksgiving Proclamation. (Worked out by juniors under guidance of adult leader.)

Hymn. "Come, Ye Thankful People, Come."

Bible Reading. Deuteronomy 26: 1-12.

The Offering Service. (By juniors in unison. See *Juniors.*)

Scripture. Matthew 25: 40. (By junior leader.)

Offering Hymn. "Praise to God, Immortal Praise."

Work Period.

The discussion on "Ways of Giving Thanks" and the working out of a Proclamation of Thanksgiving are vital parts of today's plans. The following questions may help you guide the children's thinking.

1. Why do people still keep Thanksgiving?
2. How do people in your community use the day?
3. What would you like to do on Thanksgiving?
4. How can we help to plan for a Christian Thanksgiving?

List all the suggestions on the blackboard under heading "Ways of Keeping Thanksgiving." After the list is compiled erase the heading and write in its place, "Ways of Giving Thanks." Ask juniors to read list and erase anything which the majority decides is not a Christian way of giving thanks to God. Then print below:

REJOICING PRAYING SHARING

Now guide the group in forming a Thanksgiving Proclamation for juniors based on their discussion. They may examine the following hymns for phrases and ideas!

"Praise to God, Immortal Praise."
"Come, Ye Thankful People, Come."
"For All the Blessings of the Year."
"For Peace and for Plenty."
"America the Beautiful."

Write down their suggestions and then help them re-word and arrange the brief statements to form a proclamation. After it is completed they will want to read it in unison.

As a preparation for leading today's activities reread the Introduction to the unit and the suggestions for Work Period in first session. Also read carefully the pupil's materials for today as given in *Juniors* for November 17.

The Service of Thanksgiving is to be completed today. Help the smaller groups working on the shadow pictures if they approach you for suggestions about the pictures or the script. Guide the juniors in completing their plans for sharing the service with another group. Also any other sharing activity which is being planned.

If you are not working on the picture program, the group may prepare a Home Service of Thanksgiving, and a litany or table prayer of thanksgiving. These may be made in booklet form. Suggestions are given in *Juniors.*

H. Armstrong Roberts

HOW CAN PUPILS Get and Hold the Attention *OF THE TEACHER?*

By JAMES P. BERKELEY

IN any conference of church school teachers this question is most certain to arise: "How can I get and hold the attention of my pupils?" The first law of learning is attention. Where attention is lacking, learning cannot take place; where attention is half-hearted and distracted, only incomplete learning occurs.

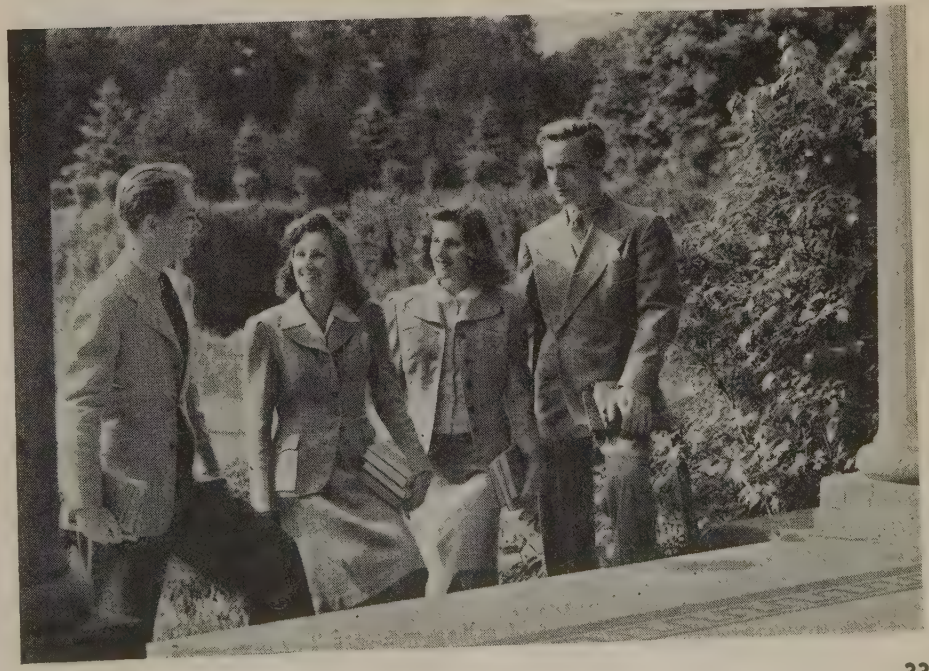
But let us put the question in reverse and see what we can discover. "How can the pupils get and hold the attention of the *teacher?*" This means that we approach the question from the point of view of our responsibility and service to the pupil. Perhaps this is the correct way to ask the question. Does the common way of asking it indicate a mistaken approach to teaching?

Psychologists have pointed out what each of us can clearly observe in ourselves, that there are three kinds of attention: (1) spontaneous, involuntary attention; (2) voluntary, forced attention; (3) free, interested attention. Let us look at each of these in the terms of our attention to our pupils. What kind of attention do we give them? Of course, our attention may be of all or any of these three types, and our teaching varies in its quality as our attention to our pupils varies.

Spontaneous, involuntary attention is the kind we cannot help giving to a pupil. It depends upon some quality or act of the pupil, and the teacher's attention turns toward the pupil in spite of himself. The attractive, forceful, noisy, mischievous and talkative persons get attention by their impact upon the senses of the teacher. They are bound to be seen, heard, and felt. Deep in every one of us lies the desire to be noticed. So, pupils are always seeking some way to register themselves upon the attention of others and, with them, the end justifies any means they see fit to employ. In such cases the attention of the teacher is involuntary and therefore he falls under the domination of the pupil and forfeits his position as leader. The attention he gives is superficial, momentary, ineffective. There are two suggestions for dealing with situations. First, the wise teacher controls his attention and does not hear or see many things. Pupils like to exercise control over teachers, get them on the go, disturb and irritate them. When a class learns that it cannot do this, the whole situation changes. Secondly, the teacher should provide good ways in which a pupil can register himself in the minds of others and secure proper recognition.

The second kind of attention, voluntary and forced, arises from a conflict in the mind between two objects vying for attention. Interest may pull in one direction and duty call in another. The result is a divided, distracted mind. All teachers have experienced this in relation to their pupils and know how distressing it can be. This is especially true of those who teach from a mere sense of duty or necessity and really do not care deeply for the pupils. This state of mind produces tension with the

Harold M. Lambert



teacher. It develops irritation, nervousness, anxiety, temper, discouragement and fear and spoils the teacher-pupil relationship. The pupil has not really got the attention of the teacher. One factor in such inattention of the teacher is his absorption in self, in his own success or failure. Often a teacher goes to a church school class with a desire to dominate the minds of the pupils and bend their thinking to his own. His attention is self-centered, not pupil-centered. Again, the teacher prepares a lesson as a lecture or with a hard-and-fast outline which he attempts to carry through in definite order by force and awkwardness. Such teachers are disturbed by pupil comments, questions, and interests. Pupil participation, except in the way the teacher directs, is a bother, and attention toward the pupil has to be forced. This wears on the nerves of the teacher and sets up conflict between him and his pupils. Forced, voluntary attention is one of the most common wreckers of teaching.

Welcome the third kind of attention, free and interested! In this the whole mind moves out of its own accord in the direction of the pupil. It is not compelled to do so by the pupil's impact upon the senses, nor is it distracted by other interests. The teacher becomes absorbed in the pupil by reason of a deep, intelligent, loving interest. It may have begun merely as spontaneous, involuntary or voluntary attention, but it has become free, interested attention. Back of it lie clear knowledge, understanding and appreciation of the pupils, both as a group and as individuals. The teacher who has studied the pupil carefully and learned to know him as a distinct individual with definite needs and interests can give free, interested attention. Until this happens, true Christian teaching cannot take place. In this type of attention the pupil really gets and holds the attention of the teacher, and the problem of the pupil's attention to the teacher will be solved.

"Teacher, how can I get and hold your attention?" This is the pupil's question, sometimes consciously asked, always unconsciously. When we look at teaching in the light of this question, there are certain qualities which we must recognize as necessary in the Christian teacher.

1. *A Christian teacher must be a good listener.* Attention means literally "to stretch out toward." Good listening demands the stretching out of the mind toward another person in the effort to enter his mind sympathetically. Too many who attempt to teach are not good listeners. It is more difficult to listen than to talk, for listening requires more concentrated and sustained effort, directed by sympathetic insight in a whole-hearted act of unselfishness. The Christian teacher must resemble a sensitive instrument, able to tune in on the deeper life of the pupil. So the Christian teacher must start with the Golden Rule of teaching, "Listen unto pupils as you would have pupils listen unto you." Be a good listener before you ask others to listen to you. Give the pupils opportunity to talk about themselves, and they will reveal those things about themselves that you need to know in order to make your teaching of the greatest value to them.

SING UNTO JEHOVAH WITH THANKSGIVING . . . .
WHO PREPARETH RAIN FOR THE EARTH . . . .
HE CAUSETH HIS WIND TO BLOW, AND THE WATERS FLOW.

—Psalm 147: 7, 8, 18.

2. *A Christian teacher must be a good observer.* This means that the teacher must give the pupil systematic attention over a period of time in order to learn his behavior traits. A good teacher makes repeated, careful observation of pupils in the different situations of life, records these observations, studies them and then uses them in preparing lessons. A lesson plan based upon systematically acquired knowledge of the individuals in the class makes it possible to deal with their needs, traits, conduct, and thinking during the class period. Notice how the teaching of Jesus is always based upon accurate observation of the individual case.

3. *A Christian teacher must be thoughtful, courteous, gracious.* Paying attention to a pupil involves gracious thoughtfulness. The teacher who desires to dominate and is anxious to get and hold attention directed to himself very easily becomes impolite, for he is in a self-centered state of mind. That being the case, he tends to become irritated, sarcastic, nagging, thereby setting up a situation that defeats his teaching. But the teacher who pays attention to the pupil cannot fail to show Christian behavior. Read through 1 Corinthians 13. Courtesy in the pupil is begotten of courtesy in the teacher, graciousness is produced by graciousness, and attention by attention.

4. *A Christian teacher keeps alert.* Attention costs something. This free, interested, thoughtful, gracious attention comes only at a real price. Consider what attention means.

Attention demands:
The direction of interest.
The focusing of the mind.
The selection of an object.
The exploratory activity of the mind.
A goal and a plan.

If the teacher attends to the pupil, he has a stake in the pupil. The pupil becomes one of his values in life. The teacher's interest rests upon his heart and fills his memory. That price he must pay.

Attention means the concentration of the teacher's spiritual resources to serve the pupil; it is the mobilization of all the teacher has: alertness, cleverness, ability, knowledge, experience.

Attention must be discriminating. Wise indeed is the teacher who combines the virtues of the three little monkeys and knows what not to see, what not to hear, what not to say. Wiser is the teacher who by the deep insight of faith notices the things of greatest significance and promise in the pupil and directs toward them the resources of his interest. That is a price he must pay.

Attention has a goal and a plan. It is a goal- and plan-making activity. The teacher always must attempt to visualize and clarify the desirable goals of the pupil's life and plan how to serve these ends. "Paying attention"—that is the language of lovers. And only those who love know just what it means. The attention that the pupil gets and holds from his Christian teacher signifies Christian love. Attention of this kind suffers long and is kind, envies not, vaunts not itself, is not puffed up, does not behave impolitely, does not seek its own ends, is not provoked, does not take account of evil, does not rejoice in unrighteousness but rejoices with the truth, bears all, believes all, hopes all, endures all, and never fails.

Do your pupils get and hold your attention, in the deep meanings of the word? Start working at this end of the problem. Consider *your* responsibility; then getting and holding *their* attention will have a different meaning.

We Give Thee Thanks

A Thanksgiving Worship Service in Choric Speech

By LUCY WETZEL McMILLIN

strumental Prelude

all to Worship

LEADER:

O praise the Lord, all ye nations:
praise him, all ye people.
For his merciful kindness is great toward us:
and the truth of the Lord endureth for ever.

ymn *(by the congregation):* "O Come, All Ye Faithful."

horic Message

LEADER:

In the beginning God created the heaven and the earth.

CHORIC GROUP:

The heavens declare the glory of God;
and the firmament sheweth his handywork.
Day unto day uttereth speech,
and night unto night sheweth knowledge.
There is no speech nor language,
where their voice is not heard.
Their line is gone out through all the earth,
and their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
and rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
and his circuit unto the ends of it:
and there is nothing hid from the heat thereof.

rayer *(the refrain from "Day Is Dying in the West" is played softly during this petition):*

LEADER:

Great heavenly Father, we give thee thanks.
We come to worship and adore thee.
We chant praises unto thy name, O Most High.
As we come to thee, we pray that thou wilt open our eyes, that we may truly behold thy wondrous works.
Open thou our ears, that we may hear thy message.
Make us to hear the great throbbing heart of humanity as it reaches up for a better way of life.
Give us understanding, that our very souls may know the need of those about us.
And O God, help us not to be ungrateful.
Give us a nearness to thy Son, Jesus,
That we may sincerely pray the prayer he taught us:

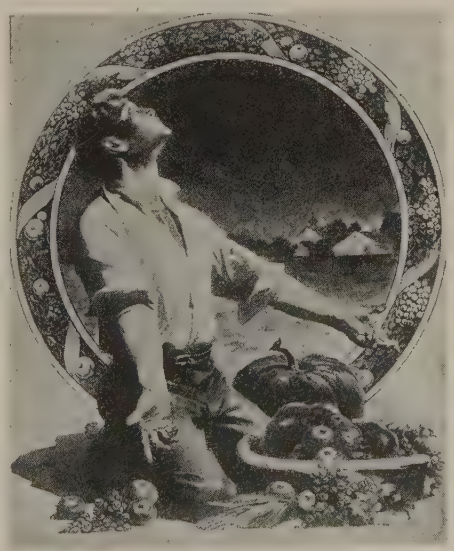
CHORIC GROUP:

All: Our Father which art in heaven,
Hallowed be thy name.
Dark voices: Thy kingdom come.
Light voices: Thy will be done in earth, as it is in heaven.
All: Give us this day our daily bread.
Light: And forgive us our debts,
Dark: As we forgive our debtors.
Light: And lead us not into temptation,
Dark: But deliver us from evil:
All: For thine is the kingdom,
and the power,
and the glory, for ever.
Amen.

Hymn *(by the congregation):* "For the Beauty of the Earth."

I WILL GIVE THEE THANKS WITH MY WHOLE HEART . . . .
I WILL WORSHIP TOWARD THY HOLY TEMPLE,
AND GIVE THANKS UNTO THY NAME FOR THY LOVINGKINDNESS AND FOR THY TRUTH . . . .
THY LOVINGKINDNESS, O JEHOVAH, ENDURETH FOR EVER.

—Psalm 138: 1, 2, 8.



Choric Message

All:

The earth is the Lord's, and the fulness thereof;
the world, and they that dwell therein.
For he hath founded it upon the seas,
and established it upon the floods.

Light:

Who shall ascend into the hill of the Lord?
or who shall stand in his holy place?

Dark:

He that hath clean hands, and a pure heart;
who hath not lifted up his soul unto vanity,
nor sworn deceitfully.

All:

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
come before his presence with singing.
Know ye that the Lord he is God:
it is he that hath made us, and not we ourselves;
we are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
and into his courts with praise:
be thankful unto him, and bless his name.
For the Lord is good; his mercy is everlasting;
and his truth endureth to all generations.

LEADER:

The Creator of the earth and its people, gives also strength and help.

CHORIC GROUP:

Woman:

I will lift up mine eyes unto the hills,
from whence cometh my help.
My help cometh from the Lord,
which made heaven and earth.

All:

He will not suffer thy foot to be moved:
he that keepeth thee will not slumber.

* * * *

The Lord is thy keeper:
the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day,
nor the moon by night.
The Lord shall preserve thee from all evil:
he shall preserve thy soul.

Hymn *(by the congregation):* "America the Beautiful."

Choric Message

LEADER:

We thank thee, O Lord, for this our land.
In hours of danger, trial, and heartache,
we have dared to dream, to trust to go forward,
that America may be crowned with brotherhood.
Dreams? Yes, dreams . . . . but they are God's dreams!

ALL:

"Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!"[1]

LEADER:

For thy Church and for thy law
We lift our voices in thanksgiving.
"I was glad when they said unto me,
Let us go into the house of the Lord."

ALL:

Teach me, O Lord, the way of thy statutes;
and I shall keep it unto the end.
Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.

* * * *

Incline my heart unto thy testimonies,
and not to covetousness.
Turn away mine eyes from beholding vanity;
and quicken thou me in thy way.

* * * *

Behold, I have longed after thy precepts:
quicken me in thy righteousness.

[1] From "God's Dreams," by Thomas Curtis Clark, in *Quotable Poems*, Vol. I. Published by Willett, Clark and Co. Used by permission of the author.

A Litany of Praise

LEADER:

Hear my prayer, O Lord,
and let my cry come unto thee.
Hide not thy face from me
In the day when I am in trouble.

CHORIC GROUP:

Light:

The Lord is nigh unto them that are of a broken heart,
and saveth such as be of a contrite spirit.

* * * *

The Lord redeemeth the soul of his servants:
and none of them that trust in him shall be desolate.

LEADER:

I will bless the Lord at all times:
his praise shall continually be in my mouth.

CHORIC GROUP:

Dark:

I will sing of mercy and judgment:
unto Thee, O Lord, will I sing.
I will behave myself wisely in a perfect way.

* * * *

I will walk within my house with a perfect heart.

All:

Bless the Lord, O my soul:
and all that is within me, bless his holy name.
Bless the Lord, O my soul,
and forget not all his benefits:
Praise ye the Lord.

* * * *

O give thanks unto the Lord; for he is good:
for his mercy endureth for ever.

Antiphonal Praise *(the light or high voices give the first line each time, and the dark or strong voices give the phrase, "for his mercy endureth for ever"):*

O give thanks unto the Lord; for he is good:
for his mercy endureth for ever.
O give thanks unto the God of gods:
for his mercy endureth for ever.
O give thanks to the Lord of lords,
for his mercy endureth for ever.
To him who alone doeth great wonders:
for his mercy endureth for ever.
To him that by wisdom made the heavens:
for his mercy endureth for ever.
To him that stretched out the earth above the waters:
for his mercy endureth for ever.
To him that made great lights:
for his mercy endureth for ever.
The sun to rule by day:
for his mercy endureth for ever.
The moon and stars to rule by night:
for his mercy endureth for ever.

* * * *

O give thanks unto the God of heaven
for his mercy endureth for ever.

Thanksgiving for the Christ

LEADER: We give thee thanks for thy great mercy and lovingkindness as shown us in thy Son, Jesus the Christ, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

CHORIC GROUP:

A Woman:

He came, in Bethlehem, born of the Virgin Mary.

A Man:

He grew in wisdom, in stature, in favor with God and man.

A Woman:

He lived a quiet life, going about doing good.

A Man:

He loved, with the greatest love man can show.

Dark:

He died, that we might live.

Light:

He rose from death, that life for us might be abundant.

All:

His command of love, his message of joy and peace rings anew for us today.
"Love one another, even as I have loved you.
Greater love hath no man than this, that a man lay down his life for his friends.
Ye are my friends, if ye do whatsoever I command you.
These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
And whatsoever ye shall ask in my name, that will I do, that the Father may be gloried in the Son.
Peace I leave with you, my peace give I unto you:
Let not your heart be troubled, neither let it be afraid."

Hymn *(by the congregation):* "Praise God from Whom All Blessings Flow."

Benediction

LEADER: Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory . . . . throughout all ages, world without end. Amen.

* * * *

The divisions for various voices should be quite clear. If it seems wise, because of local problems, to change this ar-

(*Please turn to page 38*)

Drama for Spiritual Guidance[1]

by PAUL NAGY, Jr.[2]

YOUNG PEOPLE GO THROUGH CHARACTER-STRENGTHENING EXPERIENCES WHEN THEY WORK ON SUCH REVEALING BIBLICAL DRAMA AS "THE PRODIGAL SON"

THIS sudden Universal Tragedy has slowed down, but it still plods along with grim determination. Humanity, forgetting its lesson of twenty-five years ago, is again trying to exist in a war-maddened world. We are dazed as we grope for some solution. The ideals we once held inviolable are now being ruthlessly trampled into the mire of barbarism. "*Love* thy neighbor" has been supplanted by "*Kill* thy neighbor!"

In our insecurity our spiritual underpinnings are being knocked out from under us. The teachings of Jesus . . . . well, what did he teach?

Mary in *Family Portrait* answers thus: "Why—to—love your enemies—never judge or condemn anyone—to be forgiving. And to make life as easy as you could for other people. To live for a purpose in which you believe . . . . you must be willing to die for it. And not to be afraid of people who—who kill the body. Because, after that, there is nothing more to do. And to be kind to little children—He loved little children. And to remember always that human life is beautiful and noble because it houses God. . . . . I mean—when—you degrade or dishonor human life—you degrade—and dishonor God. . . . . That was all he taught."

In the light of this our generation stands guilty of high treason to God!

What are we to do? How shall we regain our spiritual equilibrium? Where can we obtain strength, consolation, and a re-evaluation of ideals, of precepts? Since mankind has betrayed the trust of his own, there is but one source . . . . God.

While personal approach to him is possible—and encouraged—there are at our disposal the various media through which he has spoken and still speaks. There are the arts whereby man's soul strives upward toward the Unseen as the Unseen comes to him through the channels which he himself has inspired!

The solace which comes to us through delicate stained glass artistry; the subtle yet deft strokes of the master painter's brush on canvas; the soaring masonry of church architecture leading upward the eyes of men; the forceful sweeps of literature in poetry, prose, and drama—these are some of the values which provide the balance we need.

This is no apology for escapism, but rather the meeting of man face to face with the issues confronting him.

Now, the most *human* and most *intimate* of all the arts is *drama.* Concerned with the problems of mankind, it presents solutions, suggestions, *through* a human medium *to* human beings. Therefore, it has a rightful place in our quest for inspiration and guidance. From the first, drama has been interested in the relationship between man and his God. It was rendered temporarily impotent because of incorrect objectives. Now we are returning to it happily. Instead of a foe, the church finds in drama an ally!

In these chaotic times drama again picks up the standard to bring strength to the weary and heavy laden, courage to the fearful and disheartened, and points the way to a brighter horizon—a better world of tomorrow!

While the actual presentation of the following plays would make them doubly effective, they are primarily recommended for personal or family (or church group) reading and discussion. To read them aloud is to recapture their emotional forcefulness, their real dramatic appeal. Thus, in the silence of one's study, or living-room, or some gathering place in the church, removed from the noise and din and confusion of these days—settle down—listen for and hear the still, small voice—of God and regain your spiritual balance through drama.

I. The Soul's Quest

These plays portray that eternal quest of man. Some end tragically in futility and hopelessness, whereas the others bring down the curtain heroically, grasping the star for which they were reaching.

The Eternal Road, Franz Werfel.
The Tragedy of Man, Imre Madach.
Faust, John Wolfgang von Goethe.
Prometheus Bound, Æschylus.
The Quest of the Flame, M. D. Cooper.
The Pilgrim's Progress of John Bunyan, Wilton Rix.
Dynamo, Eugene O'Neill.
Days without End, Eugene O'Neill.
World without End, Albert Johnson.

II. Jesus Christ

Born into a world of militarism and superstition which had the eye-for-eye

[1] Reprinted through the courtesy of Walter H. Baker Company, 178 Trement Street, Boston, Mass. A free copy of their catalog of religious plays and pageants will be sent to any address upon request.

[2] Author of *The Case of Judas Iscariot, The Road to Emmaus,* and other plays.

code of ethics, he led a new way of life . . . . and died for it . . . . only to be triumphant after death.

Christ's Comet, Christopher Hassall.
The Coming of Christ, John Masefield.
Christus, Longfellow.
The Trial of Jesus, John Masefield.
Good Friday, John Masefield.
Easter, August Strindberg.

III. The Cross

Rooted in the very essence of life and history, its arms stretch out ominously, yet challengingly over the troubled countenance of today's world.

The Madman and the Wrecking Crew, Florence Converse.
In the Shadow of the Cross, Irene Fussler.

IV. The Kingdom

The absolute finality of God's creation with the collaboration of his creature man . . . . thus the goal of all Christians. It has been covered with cobwebs of tradition and smothered in an overgrowth of weedlike theology and custom . . . . its real simplicity almost unknown.

The Captains and the Kings, Channing Pollock.
The Triumph of the Defeated, Fred Eastman.

V. In His Steps

Since Jesus blazed the new trail many have tried his way and failed. Only a few triumphed "in imitation of him."

The Fool, Channing Pollock.
The Passing of the Third Floor Back, Jerome K. Jerome.
The Tinker, Fred Eastman.
The Servant in the House, Charles Rann Kennedy.
The Other One, Albert Ketchum.

VI. The Causes of Our Troubles

The "Things" which snuffed out the brief ministry of our Elder Brother and caused the slaughter of millions throughout history are threatening the strongholds of our twentieth century.

GREED

How Much Land Does a Man Need? Lewis Pain from Tolstoy.
Sister Gold, Lawrence Housman.

THE HAVES

The Least of These, V. W. Elicker.

OTHER SINS

Everyman.

VII. Our Duty

In the face of these monsters, what shall be our attitude—our action?

The Lord's Prayer, Francois Coppee.
The Chimney Corner, M. E. Atkinson.
Job, James Watt Raine.

Peace Plays in Our Time

"They made a speech and played a trumpet and dressed me in a uniform and then they killed me."—*Bury the Dead*—IRWIN SHAW.

Most of these plays are a result of the last World War; the product of a desire and a determination that our past folly will never be repeated. They should be read and reread prayerfully, and, by all means, presented over and over. We have got to keep our vision clear and our thinking straight! "Go teach . . . . !"

The Great Choice, Fred Eastman.
Pawns, Percival Wilde.
Brother Sun, Lawrence Housman.
The Miracle at Verdun, Hans Chlumberg.
If This Be Treason, John Haynes Holmes.
C'est la Guerre, D. C. Wilson.
Daughters of Atreus, Robert Turney.
Aria da Capo, Edna St. Vincent Millay.
They Fly through the Air with the Greatest of Ease, Norman Corwin.
The Road of Poplars, Vernon Sylvaine.
Gold Stars for Glory, William M. Sloane III.
The Silence of God, William M. Sloane III.
The Terrible Meek, Charles Rann Kennedy.
Twentieth Century Lullaby, Cedric Mount.
After the Air Raid, Henry Thomas.
Antigone, Sophocles.
The Enemy, Channing Pollock.
Bury the Dead, Irwin Shaw.

Supplementary Inspirational Readings

POETRY

Oxenham: *Gentlemen—the King! The Sacraments, Bees in Amber.*
Van Dyke: *Life, The Toiling of Felix*
Hill, C. M.: *The World's Great Religious Poetry.*

SCRIPTURES

Psalms 23, 27, 42, 43, 46, 90, 103, 104, 139.
Isaiah 9: 2-7; 11: 9; 40; 58.
Micah 4: 2-4.
Romans 12.
2 Corinthians 13.

STORIES

Van Dyke: *The Mansion, The Blue Flower.*
Tolstoy: *Twenty-three Tales.*
Bays: *Worship Program and Stories.*
Maus: *Christ and the Fine Arts.*

PRAYERS

Rauschenbush: *Prayers for a Social Awakening, For God and the People.*
Baillie: *A Diary of Private Prayer,* (American edition of the Grey Book) *The Kingdom, the Power and the Glory.*

The Fun Encyclopedia.

Compiled by E. O. Harbin. Published by the Cokesbury Press, Nashville, Tenn. 1940. 1,008 pages; price, $2.75.

The game book that should be in every church library, or at least in the collection of each leader of young people. The author has scoured the recreation field so thoroughly and combined former game books so effectively, that it is doubtful if any worth-while games have been omitted. Ice breakers, tongue twisters, active games, writing games, brain teasers, riddles, games for the large group, and ideas for small parties—everything that will provide amusement is here in this fun collection, so simply written out that anybody can understand and direct the games by using the short outline.

Hundreds of party plans will keep all sorts of church groups going from New Year's Day to Christmas; the Sunday school picnic committee will find its day's program all arranged after a short study of the many outdoor stunts available.

Even the family groups in the church will desire to keep a copy of the "Encyclopedia" in their bookcase at home. Then when friends drop in unexpectedly, or when Dad feels an urge for a festive family gathering, the book will help to get things under way.

The volume is so thoroughly divided and indexed that the particular game you want can be found at a moment's notice. In addition to that, there is a complete bibliography to lead the recreation director to all the sources that will enrich his work.

We Give Thee Thanks

(Concluded from page 36)

rangement, the director should feel at liberty to do so.

Seat the choric choir on several levels. Keep the dark or low voices on one side, the light or high on the other. There should be no announcements except when the congregation is asked to join in a hymn.

Sufficient rehearsals are necessary so that no hesitancy appears at the beginning of a phrase. If desired, the program may be lengthened by the addition of other psalms, or stanzas of favorite poetry that carry the theme of thanksgiving. The song "America the Beautiful" might be used as a processional for an Intermediate group. These would assemble behind the choric group, and if this change is made they might well be responsible for the Antiphonal Praise.

OUNG PEOPLE MUST FACE

The Alcohol Problem

An Interview with DR. ERNEST STACEY GRIFFITH

KEEP your eyes open to *all* major social problems."

This friendly tip comes from ean Ernest S. Griffith, of American niversity's Graduate School, to college nd university students and those who ope, in a few years, to be in their shoes. Among the most important of these cial problems he names war, poverty, me, and alcohol.

"The thinking young man and young oman will recognize that in its social ffects, drinking is not far behind the her major problems," Dean Griffith ys, adding, "and his own conduct or rs may be determined by whether or t he regards it as a social menace in ough of its forms to warrant an indi- dual's fighting it with 'hands clean.' "

Reviewing his wide contacts with uth, first at Syracuse University and r the past two years at rapidly grow- g American University, almost under e dome of the Capitol, Dean Griffith lieves that two causes explain the bulk drinking by young people today.

The first is social pressure. Drinking r the average American youth is a part life as he finds it today. He sees it l around him. Drinks are on the menu the places where he dines, on sale at e drug stores where he buys his toilet ticles, and in the homes of his friends, d and young.

Dean Griffith has noted particularly in is connection the difference in drink- g on the part of English and American ung people.

"Many more drink in England," he serves, "yet it is much easier not to ink if you prefer. There is much less the spirit existing here that because part of a group wants to drink, every- e must if he remains with the crowd."

"The tyranny of conformity is heavy," says.

The second cause of drinking among ung people, as Dean Griffith sees it, the powerful vested interests in pro- oting the sale of alcoholic beverages. or this reason, if for no other, those o are inclined to censure young peo- e who drink would do well to study e magazines on school and home rary tables, the radio programs that e almost inescapable, the eye-catching llboards. Here are convincing evi- nces of the need for information rather an blame.

In answer to the question, "How can e facts about alcohol be most tellingly esented to young people?" Dean Griffith believes that young people are interested in their own social obligations. Those who do not drink have considerable influence on entire student bodies.

"It is impossible to judge the real opinion of college and university students by their casual and often flippant remarks," he suggests.

It is not unusual in any student body for the boy who has taken seemingly unmerciful teasing about his "straight-laced teetotalism" to be elected president of his class.

The informal remarks and banter of youth spurt out thoughtlessly. Young people do not intend their corridor flippancies and between-class wisecracks to be written down against them. They wish to be judged by the things that they themselves take seriously.

"Sure, Jack's a fine chap," says the university junior. "That's why we tease him about not drinking. He can take it."

"I believe," Dean Griffith asserts, "that regardless of the immediate remarks made by young people concerning a person who does not drink, the long-range attitude is admiration and respect."

He adds that in some of the fraternities with which he is familiar, the boys who will "kid" a nondrinker most persistently to his face will boost him with equal vigor when he is away from the "house."

So much for the reasons *why* young people drink.

The next question is, "Do young people *desire* to drink?"

Dean Griffith holds the opinion, based on his own careful observations, that of the young men who drink, fully one-third would rather not. They yield to custom, especially when they are in social groups and pressure becomes heavy. Privately they "don't like the stuff," "can't afford to throw money away on liquor," and "hate the morning after."

And fully two-thirds of the young men who drink prefer that the girls with whom they go do not.

"Here's the way it often goes," Dean Griffith points out.

When Paul comes to take Alice out for the first time, he suggests that they have something to drink.

"Every girl you go out with these days expects you to give her something to drink," he figures. Anyway, that's the idea he has gathered from various sources, and he does not wish to be considered a "piker."

Alice does not care for cocktails. She is always more sure of herself when she knows she *is* herself.

"But every boy you go with expects you to take a drink these days," she argues before giving her answer.

So each is a bit disappointed in the other, and a friendship that might have been real fades in the haziness of an alcoholized evening.

Dean Griffith tells high school students that the idea that a boy has to "know how to drink" to "get anywhere" in college is as false as the one that every college man needs a coon coat.

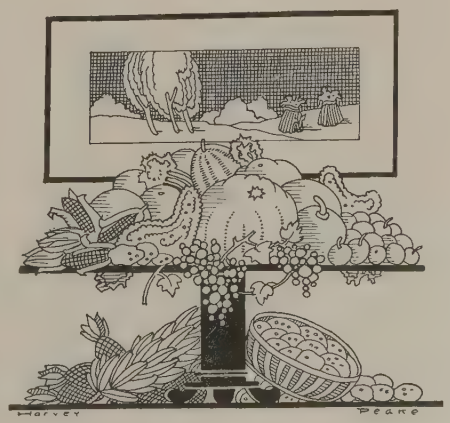
College life is in a large measure a prolongation of high school life. The type of boy who wins honors in athletics, in the classroom and in the extra-curricular activities of the high school is in fine training to go on winning in college. The boy who visualizes a different set of standards after he gets his high school diploma and matriculates at college is scheduled for disappointment.

"When you 'count noses' in the *ultimate careers* of men and women, following them from high school problems to college problems and out against the social problems of the larger world," says Dean Griffith, "then you are able to discover the habits and the attitudes that really count."

He believes that present-day students should make the social problems of this generation their own, face them intelligently, and choose for themselves the wiser courses. In such measures lies the secret of the ultimately successful career —the goal of every youth.

IT IS A GOOD THING TO GIVE THANKS
UNTO JEHOVAH,
AND TO SING PRAISES UNTO THY NAME,
O MOST HIGH.

—*Psalm 92: 1.*



Missionaries' Children Head the List

By ARTHUR C. KRUER

A BUSINESSMAN about to fill a vacancy finds that applications have been filed by the sons of a businessman, a doctor, an engineer, a lawyer, a merchant, a missionary, a politician, and a preacher, respectively. Which of these young men will receive the position?

In answering this question, members of some small group guessed the son of either the businessman, the lawyer, or the preacher. According to the findings of Professor Ellsworth Huntington, of Yale, the most eligible applicant is the missionary's son. Careful analysis of the situation should convince even the most skeptical of us.

A Distinctive Heritage

Possibly half of the lads listed might boast that their fathers were college men, a few that they went on to graduate schools. But of the entire group only the missionary's son could claim that his father was selected on the basis of physical strength and fitness, unusual intelligence, courage and power of will, outstanding moral and spiritual qualities—in fact, all that goes to make up a strong, outstanding character and personality.

The missionary is appointed with two particular things in mind. First, he goes to a land not only where superstition and irreligion abound, but where he will encounter hardships, diseases, sometimes severe and taxing weather conditions, and privations due not only to the frequent shortage of missionary funds but also to the living conditions of the people themselves. In the second place, it would be economically unwise to send someone halfway around the globe only to bring him back within a year or two and incur the additional expense of sending someone else in his place.

In what profession or calling is the man's wife required to undergo an examination similar to that of her husband? None except that of the missionary. Many a capable man has been turned down simply because his wife was not strong enough, or lacked other qualities needed for carrying on her part of the work. Many a man has returned from foreign missionary service because his wife could not bear an equal share of the heavy load.

Of such parental stock come these missionaries' sons. They have been reared in Christian homes. Then when the children return to the United States to study, the influence of their worthy, outstanding Christian parents continues to guide them.

Missionaries have gone out and achieved the seemingly impossible; occasionally they do things that those remaining at home never attempt to accomplish. Furthermore, the missionaries have rejected, and will continue to reject, offers to stay here at home, preferring to work for a meager salary abroad. This shows the caliber of those parents whose sons do so well when they come to live among us.

They Also Speak for Themselves

Some of the missionaries' sons and daughters go back to take up the burden with their parents; but, like the children of anyone else, some of them decide that their work lies in a different field. The particular type of employment they take up matters not so much as the manner in which they perform whatever tasks they do undertake.

Some time ago Dr. Albert Edward Wiggam, in his daily "Let's Explore Your Mind" feature, cited Professor Huntington, already referred to, as authority for the statement that missionaries' sons succeed above the sons o any other profession.

For the most part, missionaries' chil dren have set us a wonderfully fine ex ample of living and achievement. The challenge us to do as much as they ar doing to maintain in the homeland th same high standards taught and prac ticed abroad by their missionary parents One thing that makes the missionary' work more difficult today, if not prac tically impossible in some sections, is th materialistic, commercialized, unchris tian activity originating on our shores Because this is sponsored with greate zeal and financial backing than our mis sionary endeavor, Christian workers fin it difficult to present the gospel of God' peace and grace.

If we send our best to the unevangel ized of other lands, are we not unde equal obligation to insure the success o their work by developing the best i living and working conditions at home

For Your Methods File

By HELEN MITCHEL

DO you file suggestions for improving the church school program? You may desire to use the following "helps" as the beginning of a collection of methods for conducting your Intermediate Department.

Have an "On Time" contest between the boys and the girls in your department. Starting on time brings satisfaction not only to leaders but to all who attend.

Did you ever try making your "opening exercises" real worship services? The ability to worship reverently is cultivated easily in young people of junior high age. In planning your program aim to instill a sense of the nearness of God. Try having the group sing a hymn of devotional quality, such as "He Leadeth Me," or "Have Thine Own Way, Lord," or "This Is My Father's World," just before the closing prayer. Ask them to sing the verse very softly; then, with bowed heads to hum the chorus or the closing section of the hymn.

Cataloging the young people's hobbies will help to bring you into closer touch with their dearest interests. Refer to these interests in your teaching whenever a suitable opportunity appears. Remember how Jesus touched on the familiar things.

"He spoke of lilies, birds, and fish,
Of eggs and trees and candles.
See how the most familiar things
He so divinely handles."

We need to take more opportunities t praise God with the timbrel and th violin and the accordion. Make use o any musical instrument the members o the department play. Once we had a tri of guitars, including the electric guita which kept the department spellbound

Genuine participation in worship ofte is achieved by having one class of th department conduct the opening service Some by-products of such a plan woul develop in the form of varied programs the discovery of hidden talent and th fellowship that comes of exchangin ideas.

Your young people will surprise yo with their enthusiasm for an occasiona Bible drill. You might try naming th verses and seeing who finds them first Do not have them read until all th selections are found, then when every thing has become quiet ask your pupil to read the verses in the order given I like to select verses that have a definit continuity of thought.

Appreciation for the messages of th

(Please turn to page 42)

Ellis O. Hinsey

OOD MUSIC APPEARS AS A FEATURE ON THE PROGRAM OF BAPTIST SUMMER ASSEMBLIES

How Do You Select YOUR MUSIC?

By KATHRYN SANDERS RIEDER

SOME choirs have ample time in which to rehearse and prepare any musical number they choose, but uch organizations are few. In your hurch you probably face an entirely fferent situation. Time for rehearsal limited. Many numbers must be pre-ared to meet the needs of various serv-es and occasions. The musicians them-elves are busy with other work. They annot devote a great deal of time to ehearsals. Added to this, the singers re not professional and they experience nd must overcome many of the learning roblems in music. They can be aided onsiderably if the person who selects ne music will consider a few fundamen-als. Certain music will produce a bet-er spirit in the organization. It will give oth the choir, or soloist, and the con-regation more pleasure and satisfaction. nless the musicians are well advanced, is wise to consider certain problems resented by the music.

In general the rules apply to soloists r to groups, and to instrumental music s well as vocal. Almost at a glance one an tell whether or not the harmony is irly simple, with few accidentals, few hanges of key. Many accidentals are onfusing. Most people must learn such usic by rote. They are not familiar nough with key signatures, double harps, double flats, and their cancella-ons, to know whether they should be nging a half-step, a whole-step, or a ep-and-a-half. They can only ask to ave the music played and then mem-rize it.

Most of the music selected should have rong, simple harmonies. It is said to be the most difficult thing in the world to write simply and yet beautifully. But many of the masters have done that, and music with simplicity and beauty of harmonic design is readily available. That is the music that people love to hear.

Is the rhythm involved? Intricate rhythms, parts moving on unaccented parts of the beat, make hard reading for the singer. And they are harder to produce so that the listeners understand them. Unless the singing is done clearly and confidently, the result is confused and misses its intended effect. A number with rhythm problems of average difficulty should be approached most skillfully.

Is the melody attractive? Did you like it on first or second hearing? Have you heard the number performed by another group and felt its appeal? A beautiful melody makes a powerful appeal. Melody came long before harmony, and many in your audience will judge the number almost solely on the melody appeal. In selecting material, consider whether or not it will make an instant appeal to the group's appreciation of fine melody.

Is the average tempo moderate? Speed in singing is another of the skills that come only from diligent practice. Most singers cannot sing rapidly and stay in tune, or, if they accomplish that, they cannot enunciate the words distinctly and effectively. Others have difficulty with breath control in selections requiring speed.

Do the parts move together most of the time? If the number requires one section to leave the rest, and then another section to declare rhythmic independence, it will call for a great deal more competence on the part of the choir. Avoid selecting too much of this kind of music, because it is an unnecessary handicap for the average choir.

Is the entire choir singing most of the time? The average choir does not include more than twenty-five singers, thus, when the tenors alone sing, only a few voices are carrying the solo. Breaking up the selection and making demands on individual sections makes good voices more necessary. The individual voice faults show up, and good blending becomes more difficult, if sufficient volume is to be produced by the few. Choir confidence is greater when all members sing most of the time.

Does the number have a climax or the possibility of contrast? Many numbers seem flat because of a sameness throughout. The possibility of shading from a faint *pianissimo* to the choir's best *fortissimo* offers interest. At times the words themselves make the climax. No number should be sung at a dead level of volume or at a set tempo. When a congregation sings hymns together the set tempo is most desirable, but when a soloist or group interprets a number one expects a totally different approach. The composer can put on the paper only an approximation of his idea. The re-creating of the number is in the hands of the performer. It is the lifelong study of the music lover to interpret music as beautifully as possible, keeping within the bounds of good taste. He insists that all effects be a means to an end, not merely a gaudy effect intended for show purposes.

Is the range of the number at the center of the voice compass? Composers sometimes write music that disregards this consideration. Some writers keep the sopranos or the tenors singing high throughout a large portion of the selec-

(Please turn to page 45)

RESPONSIBILITY

How we love responsibility with our souls and abhor it with our minds.

Responsibility is a sure well-spring of happiness, yet our perversity is such that we long for the time when we shall be free of it.

Happy is the person to whom life has given a great responsibility and who has sense enough to accept it.

Responsibility is the ballast that keeps the ship of our life steady on its keel. Let us thank God for it, instead of trying to cast it overboard.

A life without responsibility is like a boat without a cargo. . . . .

NEW BOOKS and PLAYS

For Workers with Young People

WORSHIP PROGRAMS IN THE FINE ARTS, by Alice M. Bays. Cokesbury Press. 1940. 256 pages. Price, $2.00.

Mrs. Bays' second book on worship themes for young people contains thirty-five complete worship services inspired by three phases of art—painting, sculpture, and music. Mrs. Bays evades many of the time-worn objects and presents a refreshing group of pictures, sculpturing, and hymns, not all of which are unfamiliar, however.

The paintings not only represent great art, but they express the religious experiences of artists who sought to interpret the ideals of the Christian faith. Instrumental music, poetry, litanies, prayers, hymns, and Bible readings build up each of the programs to a climax which, in this section, is achieved through the picture interpretation.

The programs in Section II center around the sculpturing of historical and inspirational figures. Here the story of the stone creation is added to the account of the nobility of character of the one represented. The Christ of the Andes, Francis Asbury, Margaret of Orleans, and Abraham Lincoln are made to speak as convincingly from art as from history.

Hymns, the stories of their authors and the incidents of their writing, form the basis of the last section of worship services. The collection of hymns used varies widely, from paraphrases of the Psalms to such recent hymns as "O Young and Fearless Prophet."

Worship Programs in the Fine Arts provides adequate material for complete worship services, or it may be regarded as an excellent source book for elements of worship that would appeal to young people. Mrs. Bates introduces each service with a clearly defined aim, and the program develops logically and powerfully, touching on many of the most vital issues of the young Christian's life.

WHEN YOUTH WORSHIP, by J. Gordon Howard. The Bethany Press, St. Louis, Mo. 1940. 254 pages. Price, $1.50.

This book contains a series of worship services that J. Gordon Howard has arranged for the average young people of our churches. Mr. Howard has combined an excellent selection of poetry, prayers, litanies, hymns, and outlines for leaders' comments in this book which does not neglect the cultural aspects of worship in its practicality. The author introduces the services with suggestions for those who plan worship, in which he outlines the elements of worship in concise, understandable definitions.

A section on "Personal Inspiration and Spiritual Enrichment" suggests in the vocabulary of youth the guidance, sustenance and stimulation which a conscious, personal relationship with God affords.

The book seeks to develop personal religion from the somewhat individualized worship experience to a gradually widening social consciousness. It leads from personal inspiration to the awareness of friendship as a part of God's plan for the spirit of man, to a recognition of the church and the Kingdom as a part of personal religion.

The section entitled "God, the Father and Jesus Christ, Our Lord" serves to bring into focus both the majesty of God and His love for man as revealed in Christ. "The Holiness of Beauty," and "The Voice of Hope," which includes the Christian hope for progress in this world as well as for immortality, and "Services for Special Occasions" conclude the book.

Mr. Howard has succeeded in keeping these worship suggestions "within a practical sphere" as he expresses it. The leader's brief talks present problems which young people face, and point out ways in which the Christian philosophy may be applied. *When Youth Worship* should help to develop a spiritual but not other-worldly attitude among young people; it emphasizes the practical but it does not lack aspiration.

BLUE GLASSES AND HARMONY A one-act play by Harriet Geister Dolby and Sidney Waterbury Powell. Published by The American Baptist Publication Society, Philadelphia, Pa. Time about 20 minutes. Characters: 1 man, 5 women, 1 boy. Price, 15 cents.

Young people's groups who are discussing the subject of home relations will find this a simple yet effective presentation. Not only will it make an unusual meeting, but it will provide material for discussion. So many plays on this topic go at the subject negatively, showing a quarrelsome, unpleasant family situation that is tiresome to follow. This little playlet treats the subject positively, and in one short dinner-hour scene shows the effectiveness of a loving atmosphere in the home.

Please order all books from
The American Baptist Publication Society
1701-1703 Chestnut St., Philadelphia, Pa.

For Your Methods File

(Concluded from page 40)

Bible will grow out of having your department learn a Bible verse each month. We started the first of the year, letting the classes take turns in the selection of the verse, thus making it *their* verse. We repeat that passage in unison every Sunday for a month. The second month we add another verse and we repeat both until we have four. At the beginning of the fifth month we drop the first one learned, keeping only four so as not to use too much time on this one phase of the program.

Young people need loveliness as a part of their religion. Fill the assembly room to overflowing with flowers some Sunday. Borrow a bird in a yellow cage, a fern or a palm. Make yours a beautiful room—one in which they will love to linger. Do not forget to change the pictures on the walls. Try to keep them seasonal.

A bulletin board at the entrance to the department saves time in making announcements. You might exhibit posters, snapshots, hobby suggestions—anything of value and interest to your groups. An artist serves as our department secretary. Maybe you can find one, too.

Sometime you might share your young people with the Adult Department of the Sunday school. Both adults and young people will enjoy and profit from such an experience.

Learning the names of each boy and girl will reward you beyond measure. This is a difficult task in a large department, but it will mean much to the young people. We all like to be recognized as individuals.

Your boys and girls are growing, active, eager, curious. If you wish to hold them, you must interest them. You must be alive! You must bring a sense of adventure to one of the greatest fields in which you can work.

HELPS FOR THE LEADER
of the Intermediate Society

NOVEMBER 3

NOTES FROM A MISSIONARY'S DIARY

By Ruby R. Nickerson

Scripture: Acts 18: 1-11

(Before planning your meeting on the basis of the suggestions made below, turn to *'Teens* for November 3, page 350, and read the material presented there. It may be that you know of some missionary who can supply you with personal notes similar to the items appearing there.)

The stories that are presented in the lesson material (or some that you might secure from missionary friends) may either be read or told. It is advisable to give them in the order in which they appear here.

Select suitable hymns, that may be used effectively with this topic. The words to both "America" and "America the Beautiful" are appropriate. If your group does not already know and use "Where Cross the Crowded Ways of Life," and "In Christ There Is No East or West," these two good hymns might well be learned at this time. For special music several of the Negro spirituals—one true form of American music—might be sung.

The following comments on the Scripture lesson should also be made, because this passage is both interesting and important. In the first place, the Bible has much to say on the subject of loving our fellow-men of a different race or nationality than our own. In the Old Testament there are numbers of times when God commanded his people to be kind to the stranger in their midst. The first sermon Jesus preached discredited the Jewish idea that the Jews were the only people whom God loved and would help. God even sent three special visions to Peter to show that he desired the Gentiles, those of another race, to hear the gospel; furthermore, God commissioned Peter to preach to them. In this lesson, Paul, the great apostle, a strict Jew, decides that he shall no longer preach to the Jews but to the Gentiles. Because of this decision, Paul established churches in southern Europe. Christianity then spread northward into the countries of Europe from which the ancestors of most of us have come, and from there into America.

In the second place, during these days when we hear so much about refugees, the reference to Aquila and Priscilla is interesting because they were refugees who had recently been expelled from Rome because they were Jews. Paul became their friend and stayed with them in their new home in Corinth. He won them to Christ. In turn they became true friends of Paul and we are told that they even endangered their lives for him. They also proved to be faithful Christian leaders, holding the church services in their own home.

If you have in a community people who have come from other lands (and most of you do whether or not you are aware of it), make the meeting interesting by placing a map of the world on the wall with ribbons or strings of various colors leading from these other lands to your own town. If a globe is used instead of the map, at the various countries ribbons may be attached leading away from the globe to two small flags standing on either side. Also, if possible have a United States flag and a Christian flag in the front of the room.

Sometimes boys and girls do not realize that things they hear and read about actually may be happening in their own city or town. Therefore it would make your meeting more alive and vital if you could discover instances in your own community similar to those mentioned in this lesson. This is particularly true of examples of race prejudice or of friendships between boys and girls of America and those of other nationalities. Also find out things that other individuals and groups have done to help destroy prejudice.

Some persons in your group will wish to carry out the suggestions made in the lesson. Before the meeting talk over with your adviser and your pastor any of these ideas that seem to be well adapted to your young people. Then you will be able to guide any discussion for definite plans that might come up in the meeting. If your city has a Christian center or a foreign-speaking church, confer with the missionary or the pastor before the meeting and find out the possibilities for parties or meetings together with their Junior High groups.

The Woman's American Baptist Home Mission Society maintains a Department of Christian Friendliness whose primary purpose is the establishment of friendships between our Baptist people and those of other national backgrounds. Often such contacts lead to mutual understanding and helpfulness. This department has fourteen missionaries in various sections of our country. Any one of these missionaries will be glad to give your group suggestions as to what you may do either in your own or in near-by communities. Ask your pastor for the name of a missionary or a Christian Friendliness worker near by, or write for such information to the Department of Christian Friendliness, 2969 Vernon Avenue, Chicago, Illinois.

NOVEMBER 10

BOYS AND GIRLS NEEDED

By Elisabeth Yarosh

Scripture: Matthew 5: 9; James 3: 18

(Although the suggestions given here should enable the leader to prepare a good meeting, it will be necessary to read what appears in *'Teens* for November 10, page 358, in order to have a full understanding of the subject under discussion.)

Allow at least two weeks for preparation. Have the artists in your group make posters that carry this slogan: "Boys and Girls Needed! Enlist Sunday, November 10, in the Cause of Peace!" Be sure to give the place and the time of meeting. If it is your custom to send post-card announcements, the same message could be used on them.

Assignments to speakers should be made by October 27 at the latest. Use three speakers, each talking for about seven minutes.

The first speaker's assignment should be based on a comparison of Armistice Day, 1918, with Armistice Day, 1940. He should discuss the lessons of the World War—its horrors, its costs, its failure. Probably there are men in your church who fought in the World War. Why not ask one of them to give you information for this topic? (It might be wise for you, as leader, to send a post card to The National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C., asking for facts and figures about the World War, with which you could supply the speaker.)

The second speaker should discuss Christianity and pacifism, showing that a love of peace is a necessary part of Christianity. This speaker might build up his talk around such Scripture verses as Matthew 5: 9; James 3: 18; Matthew 5:44-48; 7:12; John 14:15-24; Matthew 26: 52; Acts 7: 60. He should also be prepared to meet such objections as:

1. *Jesus said, "I came not to bring peace, but a sword."* The speaker should point out that when one reads this verse in its context, one can easily see that Jesus was using figurative language. He certainly would not advise killing members of your own family. He meant that we never will get rid of the evils in society unless we do something about them.

2. *Jesus used force in driving the money-changers out of the Temple.* The speaker should show that the force Jesus used was that of moral indignation. The physical force alone of one man could not have compelled a crowd to leave.

We, too, must use the force of moral indignation to help get rid of war.

3. *The Bible says, "There shall be wars and rumors of wars."* The speaker should point out that this prophecy has been fulfilled already, and that the passage does not say there always will be wars: it merely says, "But the end is not yet." The speaker can mention also such counter-quotations as Micah 4: 3.

This second speaker should emphasize above all that Christians are characterized by what they do. If a wind does not blow, it is not a wind. If a Christian does not love others, does not treat all men with a brotherly attitude, he is not a Christian. This makes fighting or hatred impossible for a Christian.

The third speaker should tell stories of how the Christian method of nonviolence has worked. The book called *Peace Crusaders* is a collection of such stories. If books like Devere Allen's *The Fight for Peace* or Richard Gregg's *The Power of Non-Violence* are not available, data may be obtained by writing to the Peace Section, American Friends' Service Committee, 20 South 12th Street, Philadelphia, Pa.

The leader should open the discussion by stressing how much the world needs Christian youth. Remind the group that Jesus was only twelve when he interested himself in the Temple and in matters of Jewish law and doctrine. First, call for questions on the talks that have just been given. Limit the time of such discussion to about ten minutes, so that you will have opportunity to set up committees for specific jobs: for posters and the peace bulletin board; for reviewing plays and deciding on one to give; for investigating means of aiding in relief work; for starting a peace library with pamphlets from the peace groups mentioned. Boys and girls interested in music or poetry may desire to make a collection of peace hymns and poems. If your group is too small for all these activities, this discussion should determine what shall be attempted. Encourage the young people to think up new ideas.

After you have set up your machinery, point out to the group that you all are on your way to become Kingdom helpers. In what better fashion could Armistice Day be observed?

SUGGESTED ORDER OF SERVICE

QUIET MUSIC.
CALL TO WORSHIP. Micah 4: 26.
HYMN. "Faith of Our Fathers."
SCRIPTURE. Matthew 5: 9; James 3: 18.
OFFERING.
FIRST SPEAKER.
SECOND SPEAKER.
POEM. "Jesus Christ—and We," by Annie Johnson Flint. See *Quotable Poems,* Vol. I.
THIRD SPEAKER.
DISCUSSION.
HYMN: "America."
CLOSING MEDITATION. (*To be recited by one person, the group standing with bowed heads*): "Apparitions," by Thomas Curtis Clark. See *Quotable Poems,* Vol. I.

NOVEMBER 17

AM I GRATEFUL?

By Gilbert B. Christian

Scripture: Daniel 6: 10; Luke 12: 12-17

Your Opportunity

This is one of the finest opportunities in the entire year for developing a practical habit—that of saying "thank you" to God and to others. Not only should we regard this subject as an opportunity to make life richer for each young person who attends the meeting, we should also see in it something that will have far-reaching effect throughout the Christian world.

A Thanksgiving Banquet

The material appearing in *'Teens* for November 17, page 366, has been prepared to take full advantage of the season of the year. There are several ways in which the idea of a Thanksgiving banquet can be effectively presented. However, remember that any worthwhile meeting requires thought and planning in advance, and this meeting is no exception.

Three Suggestions

1. Set up a table for this meeting and arrange places for the number you expect to attend. The table decorations and the appointments will depend on your decorating committee. Where there is an active committee, they might like to carry the illusion down to the last complete detail. On the other hand, such completeness is not actually necessary. It might be interesting to see how suggestive the table and the room can be without too much expense being entailed. As the members come in, seat them around the table and arrange for the entire meeting to take place there.

A toastmaster should preside—this can be the president or the leader or the counselor as desired. He should call on the different speakers. Start by having Daniel 6: 10 read, and then ask someone to give a prayer of thanksgiving to God for the food before them and for all the blessings of the year. Then the meeting will proceed with the singing of several hymns of thanksgiving around the table, and the presentation of the various parts of the topic as given in *'Teens.* This material has been prepared for use by a number of speakers, as will be noted from the topic headings.

2. The feast might be imagined. In that case the topics could be presented as the whole group sits around in a circle. No table will be used. The above idea can be carried out in much the same way as indicated there, with the opening prayer of thanksgiving, hymns, and sections of the topic being given in order.

3. Where it is possible to dramatize this subject, and an active group is available for that purpose, it would be well to put a small table at the front of the room and set it with a place for one and decorate it with the Thanksgiving trimmings. Those who present the various parts of the topic could then come out and stand beside the table as they present their part. Costumes can be used if so desired.

Discussion

Take special care in choosing the "Spirit of Action" who presents the final part of the topic. After his talk some of the following questions could be discussed:

1. If those about you do not express their thanks, how can you change their attitude and cause them to want to say "thank you"?

2. What are some other ways, besides those mentioned, by which you can show that you are grateful?

3. It would be well to close this meeting by having each person present stand up and name some definite thing in his life for which he is thankful. See how many things each can name—this ought to bring out many common things in the daily life of the young people present.

Advertising

A good meeting deserves good advertising, and this meeting should attract a record attendance. Here are several ways you can stimulate wide interest:

1. Ask your pastor to insert in your church bulletin an announcement about your "Thanksgiving Banquet," wording it so that all young people of your age are invited.

2. Have some good posters made, using magazine pictures of turkeys and Pilgrims, stressing the thought and announcing the time and the place of the meeting.

3. Some members of the group could prepare for distribution on the previous Sunday some small invitation cards reading: "You are invited to attend a 'Thanksgiving Banquet' given by the .....Young People, Sunday evening, November 24, at...., in..... The topic will be 'Am I Grateful?' Bring a friend to this 'different' kind of meeting!"

4. Have a member, possibly in Pilgrim costume, appear before the Intermediate classes or department to invite them to the meeting.

NOVEMBER 24

AS OTHERS HEAR US

By Patricia Woodburne Wells

Scripture: Psalm 19: 14; Proverbs 15: 23; 25: 11; Isaiah 50: 4

Before you begin to make an outline for this topic, turn to the material under this heading printed in *'Teens* of November 24, page 374. That material is offered in the story-paper so that it will be available to all members of your group. You, as leader, need to study what appears there and then add to it such facts as you can get together from other sources. The helps offered in these columns are based on the material appearing in *'Teens*.

"Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in thy scabbard, thine; if bented, thy sword is in another's hand: if thou desire to be held wise, be so wise as to hold thy tongue."—FRANCIS QUARLES.

The above quotation will fit in excellently with the introduction of the topic. Motto-minded groups will find it helpful to write the quotation on a blackboard and display it where all who enter the room may read it.

A dramatic incident: There is a short section in *The Pilgrim's Progress*, by John Bunyan, that might be read in this meeting, or presented as a brief dramatic sketch. You will find the incident quite near the end of the book, just after Christian and Hopeful have left Vanity Fair. They come in contact with Mr. By-ends, of the town of Fair-Speech, and the three of them hold a conversation that fits in most appropriately with this topic. If you care to give more time to such a dramatic presentation you could include the succeeding pages, up to the place where Mr. By-ends is disposed of. There would be almost no work attached to preparing this sketch, for the characters could learn the parts directly from the book.

Study of personal habits: In preparation for this topic, ask several members of the group to make personal inventories of their speech habits. Get together and formulate a list of questions whereby they can grade their faults and virtues in such a way that the rest of the group may use the resulting table as a guide for similar inventories. For example, use such questions as: "How often do I use the following questions (here list certain current slang phrases)?" "How natural is it for me to say (here list certain grammatically correct sentences that seem awkward to many boys and girls)?" "When I am introduced to people my own age we talk about—(the weather, church activities, school affairs, personal problems)." "With chance acquaintances or close friends, I talk freely about—(my own family difficulties, the money value of everything, my personal achievements, my own opinion, etc.)."

You may not care to make these personal evaluations public, but they can help the young people to apply the topic to their individual cases.

Good examples: In the general discussion, be prepared to point out good speakers well known to the group. Suggest the minister, or some of the church school teachers, or some recent speakers before the public school assemblies. Go down the list of standards set forth in the discussion material and see how these speakers rate. Ask some of these persons to explain the things they must keep in mind in maintaining their own standards.

What to do about it: Try to think of situations in which you should, individually and as Christian young people, be more careful of your language and attitudes. Remember that right practice is one of the best ways of achieving perfection. Suggest that the young people can practice by taking part readily in group discussions, by leading meetings whenever possible, by speaking well among friends who will understand and sympathize.

SUPPLEMENTARY SCRIPTURE.

James 3; Matthew 12: 33-37.

APPROPRIATE HYMNS:

"Lord, Speak to Me That I May Speak."

"God, Who Touchest Earth with Beauty."

"Give of Your Best to the Master."

"Take My Life and Let It Be." (Many hymnbooks do not include with this hymn the following stanza. Write it on a blackboard and lead the group in learning it.)

"Take my voice and let me sing
Always, only, for my King:
Take my lips and let them be
Filled with messages from Thee."

How Do You Select Your Music?

(Concluded from page 41)

tion. At other times the bass must stay at the lowest limits possible. These conditions are undesirable. No one can produce good tone quality under such circumstances. Select music with voice parts that use the center range of each voice. This assures comfort for the singers and enables them to produce the occasional very high or very low tones more naturally.

What about the length of the number? Some musicians make the mistake of performing until everyone is weary of listening. The professional groups on the radio keep their numbers short. In a former period people were content to sit for several hours listening to musical selections. The long cantatas and symphonies are the product of a more leisurely age. Today much cutting is done. If professional performers feel it essential to keep their presentations short, how much more so should those who are less skilled. Aim to stop at a point where the listener still desires to hear more.

Do the words carry a hopeful or beautiful message? Most people prefer to sing and to hear this type of song. Words from the Bible are especially desirable. It is impossible to improve on them and, as a dear old lady assured me when the choir had sung the Twenty-third Psalm, they have "heard the words before." People do like to hear something with which they are familiar. The powerful and pleasant associations which they recall are a message in themselves. All persons who select music for choirs report that the familiar melody or verse is most complimented and enjoyed. Often the difficult new number, prepared with so much effort, draws no comment.

Do you vary the types of selection or do you fill your music library with one type? A refreshing and interesting program can be built from many types. A standard chorus anthem with big effects may be used. At times an unaccompanied number will display the choir's ability and versatility. This may be followed by a number in which beautiful humming is prominent. At another time a broad, resonant unison makes a splendid choice. (Contrary to general opinion, good unison is not elementary.) Perhaps on special occasions an arrangement of a well-loved carol or hymn with organ, piano, violin, and cello accompaniment may be added. These arrangements are available for many sacred numbers.

In selecting materials, keep in mind your aim to produce the best possible effect with the time and the talent at hand. A few more difficult numbers should be added from time to time in order that the group may advance. The problems will not be ignored, but will be approached gradually and met successfully. Consider seriously the selection of suitable music and eliminate much of the guesswork that so often enters into the preparation of the music program. Good choirs are built on well-selected material.

Adults Like Variety

By AMOS B. HULEN [1]

WHEN a teacher of primary children prepares to face her group, she may lay out a book of stories, a few pictures, some sheets of colored paper, several pairs of scissors, a jar of paste, and a box of colored crayons. The teacher of adults may carry to class no more than a Bible and a quarterly, or possibly one or two additional books to which reference may be made during the class period.

Although the differences in equipment and approach are wide, the aims and methods of the two teachers are not totally dissimilar. Both teachers have something to tell. What differs is the way of telling it. The attention of little people may wander unless they are given some motor activity. So the teacher has them cut and paste and draw in an effort to illustrate the story that has been told to them. They even may have rest and play periods in the midst of their study hour.

One who teaches adults, on the other hand, may speak for a greater length of time. He may employ abstract ideas, and may relate them in logical sequence. Members of adult classes do not need pictures or handwork to keep them out of mischief and interested in the day's work. *Or do they?*

How well do the members of an adult class follow the teacher's logic? As a matter of fact, the attention span of adults, like that of children, is limited. While the teacher is speaking, their eyes may wander about the room, studying the walls, floor, ceiling, furniture, watching the arrangements for the preaching service, or inspecting the latecomers. The teacher of adults may well envy the teacher in the elementary grades with her colored paper and scissors.

Making the Lesson Topic Live

The leader of the children's group has less difficulty in selecting topics in which all will be interested, for the lives of her pupils are less complex than those of adults. Nevertheless, she feels the need of employing a variety of materials in order to appeal to the different interests of those in her class. She attempts to avoid the monotony of teaching method to which so many adult classes have become accustomed.

But the adult program need not be monotonous. It can be given variety in many ways. Greater use can be made of pictures, posters, music, poetry, and dramatics. Even in the ordinary, everyday conduct of the class, there are picturesque and dramatic opportunities. So great is the power of language that even when pictures cannot be displayed or dramas enacted, these may be effectively described.

Teachers in the public schools, who must cover the same topics every year, compile collections of materials—poems, stories, pictures, phonograph records, songs, interesting objects, etc. Such a collection possibly has its greatest usefulness to a teacher of children, but any teacher who is undertaking a series of lessons should make a survey of the materials that can be secured.

Many of the materials which the teacher of adults will employ are to be found within the Bible, and the mastery of them constitutes a discipline in itself. The lesson quarterly regularly gives special attention to the particular topics and sub-topics of the lesson series. Books about the Bible as a whole and about the individual books within the Bible will provide a wider background.

Finding Fresh Teaching Materials

Perhaps the average teacher of adults realizes the value of pictures and of poems, but he has not formed the habit of using them frequently. He does not review his knowledge of these materials in connection with each new subject that he undertakes to teach. Each church school should build up a collection of pictures, well classified as to subject, and should make it available to all departments and classes in the school. If such a collection is not accessible, and if the public library does not have one, the search for such material is likely to carry one through many books. In the course of the search much other rich information will be gained.

In using poetry the hymns should not be neglected. The range of suitable poetry is wide. It runs through the devotional and specifically religious poems, including the religious narrative poem, and that which is religious by inference, as poems of nature and of biography, to some of the more secular types. In the realm of quotable prose literature a somewhat similar distribution can be observed.

It is not necessary to tell the well informed teacher of today that materials for lesson use may be found in all realms of life, but it may be necessary to remind him again and again *to make regular use of these materials.* True, there are some well-worn paths, as in the relation of religion to science, and of religion to politics, and we all have some stock illustrations which we have employed so often that we are ashamed of them. Our illustrations need to be fresh, and that means that we must be discovering new illustrations and adding them to our store continually.

Yet it is not the new only that we want. We do not make our teaching better merely by basing it upon what we read in yesterday's newspaper. To have its greatest effectiveness, what we read must be connected with what we have believed for a long time. We have to find the golden thread which runs through the specifically religious and the occasionally religious down to the item in yesterday's paper—an item which, taken by itself, can be made to mean whatever one desires. And from that narrow reading of events which makes us the partisans of this or that fashion of today's thinking, we seek to become interpreters of life, teachers who can help others to find their way through the current interpretations.

The range of illustrative materials is so wide that any member of an adult class, whatever his occupation and interests, can receive or contribute something that is firsthand. There are values not only in the realms in which all of us are equally interested, but also in the special fields in which our interests diverge. The teacher cannot follow the separate trails very far, but he can make such beginnings that the members of the class will be encouraged to follow them and so discover in their daily work that their lives can be illuminated by the divine light.

[1] The author of this helpful article has been for the past eight years the teacher of an adult class in the church school of Calvary Baptist Church, New Haven, Conn.

Learning To Use New Methods

he teaching of adults, then, can be le more meaningful by the employ- nt of a richer variety of materials. can be strengthened also by the use different types of instruction.

hese types are discussed in prac- lly every textbook which deals with subject of teaching. They include lecture method, questions and an- rs, discussion, reports, projects, and matics. The predominant method to used in any given situation depends n the size of the class, the nature of material to be presented, the inter- s and abilities of the members of the ss, and the attitude and experience he leader. In most instances no real blem arises, and the prevailing habits the community and of the group de- mine what type of teaching is adopted. t when this line of least resistance is lowed, it may happen that because teacher is a good storyteller, he tells ries most of the time; or if a good turer, he does nothing but lecture; if a few enjoy discussion, then that thod may take precedence. But even good teaching method will become mo- tonous in time if it be employed to exclusion of all other methods.

Each teaching method has its advan- es and its disadvantages, and it is rcely possible that a single leader become expert in the use of all of m. But he should become familiar h them all, and he should frequently himself whether the methods he s are best suited to the materials ich he is teaching, and whether they ch every member of the class.

The conscientious teacher, now and n, will stop and ask himself, "Am I ceeding as well as I might?" He n will examine *what* he teaches, that may enrich its content; and, he will nsider *how* he teaches, that he may fect his methods.

Friendship Bible Class

Queens Village, New York

"HATS OFF!" to the Friendship Bible Class of the Queens Baptist Church, Queens Village, N. Y., and to its capable teacher, Mrs. J. Earle Edwards, the wife of the pastor of that church. This class of women does not meet on Sunday, but on Wednesday mornings, and in connection with its organization and work there is an interesting story which BAPTIST LEADER is glad to pass along to its readers.

The Queens Baptist Church, it should be understood, is but eighteen years old. (Mr. Edwards has been its pastor for fifteen of those eighteen years.) During that period the community grew so rapidly that the church found itself unable to care properly for all of its church school members. A new brick structure was erected and added to the original frame building. The latter now houses the elementary division of the church school. But there still were insufficient accommodations for the steadily increasing number of adults. The men took over the furnace room of the frame building; the Junior High Department moved into the storeroom of the brick building. The women were left with no possible nook for a meeting place. For fourteen years they met in private homes, with Mrs. Edwards as their teacher. But none of the homes was sufficiently large.

In the meantime, Mrs. Edwards, who is a graduate of the Baptist Institute, Philadelphia, had become interested in the rapidly growing Junior Girls' Department of the church school. The women, however, insisted upon having her as their teacher. If the women's class were to meet on Sunday morning, Mrs. Edwards could give to it no more than half her time. It was perceived also that no plan of evening session could succeed. The hours during which the men of the families in the congregation were employed in New York City, their natural desire to be with their wives and children in the evening, and similar factors made an evening class impracticable.

Finally, a trial was made of having this class meet at the church on a week-day morning—Wednesday, 10 to 11 A.M. It has been a Go from the start. At ten minutes before ten there is not a person in the classroom. By ten o'clock there are sixty or more women present, ready for the devotional meeting which lasts exactly ten minutes. For the next fifty minutes the class gives undivided attention to Bible study.

This past June the class concluded its first year of work, and it is now well started upon its second year. The theme of the lessons was "Jesus on Earth." This called for a study of the Gospel of Mark. This year the class is continuing the gospel story with studies in The Acts of the Apostles. That it has been successful in reaching an ever increasing number of women is evidenced by the photograph of the class reproduced below.

The class officers last year, in addition to Mrs. Edwards, the teacher, were Mrs. Carrie Allen Brockington, president, and Mrs. Allie Merz, secretary. The newly elected president is Mrs. Marjorie Miller; Mrs. Allie Merz is again secretary. The success of this class demonstrates that no Sunday school group need be daunted by a housing situation. "Where there's a will, there's a way."

THE FRIENDSHIP BIBLE CLASS OF THE QUEENS BAPTIST CHURCH, QUEENS VILLAGE, N. Y.
THIS ACTIVE CLASS, TAUGHT BY MRS. J. EARLE EDWARDS, MEETS ON WEDNESDAY MORNING

International Sunday School Lessons

Theme for the Quarter: The Universal Gospel: Studies in Luke

Aim: To discover through the Gospel of Luke the warm human sympathy of Jesus and his regard for the earthly welfare and the eternal salvation of men, and to cultivate similar attitudes

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON 5—NOVEMBER 3

Jesus Declares His Mission

Luke 4:16-30

Luke 4: 16-30

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

KEY VERSE: *For the Son of man is come to seek and to save that which was lost.—Luke 19: 10*

TO BE READ EACH DAY

Oct. 28. M. Meditating on Method. Luke 4: 1-2, 14
Oct. 29. T. A Magnificent Mission. Luke 4: 16-30
Oct. 30. W. Good Tidings to the Poor. Matthew 25: 31-40
Oct. 31. T. Release to the Captives. Romans 8: 1-11
Nov. 1. F. Healing the Blind. Luke 18: 35-43
Nov. 2. S. Liberty for the Bruised. Luke 5: 12-16
Nov. 3. S. The Word Fulfilled. Luke 7: 16-23

SCRIPTURE SAYS—

By W. W. Adams

Jesus in Nazareth

The first detailed story Luke gives of Jesus' public ministry is his account of Jesus' visit to Nazareth. Luke most likely is not chronological at this point. He had just recorded the summary statement of Jesus' extended ministry of teaching, resulting in his fame being widespread. Jesus had already performed miracles in Capernaum (vs. 23). Luke simply reached into the records of Jesus' great ministry in Galilee and selected an event that, more clearly than any other, would enable the reader to know from the beginning Jesus' mission and spirit, and also the nature of the opposition to him.

It is easy to understand Jesus' desire to visit and win his home-town people. He had declared and proved himself to be the Messiah since he was last in Nazareth. He loved all people, including the Nazarenes. He needed followers. It would greatly commend him to others if those who knew him best put their faith in him as Messiah. The love, respect, and support of close friends and kinsfolk are always a boon to any public servant.

Jesus in the Synagogue

Jesus had gone to this synagogue often with Mary and the family. He had worshiped there regularly as a young man. Elsewhere throughout Galilee he had taught in the synagogues (vs. 15). So, as was his custom, he went to the local synagogue in Nazareth. Here was the logical place both to worship the Father and to make known his mission among men. One wonders if Mary and other members of the family were present on this occasion!

Luke's story is brief: Jesus "stood up for to read." Was he requested to read one of the morning lessons? Probably so, since his fame as a teacher and worker had already reached Nazareth. This would exactly parallel Paul's experience later at Antioch (Acts 13: 15). If not requested, Jesus was in place to stand up as an indication of his desire to read the lesson. One of the synagogue officials, the "attendant" (vs. 20, a sort of clerk in charge of the sacred rolls, to keep them in place and ready for use on all occasions), handed Jesus the roll of the prophecy of Isaiah.

The Messiah's Mission

We now come to the heart of today's lesson. Jesus read from Isaiah words that set forth some essentials of his mission. Here is his message in outline form.

A. Jesus Claimed To Possess the Spirit of God. "*The Spirit of the Lord is upon me.*" When these words were first uttered, Israel was captive in Babylon. By the Divine Spirit Isaiah was prepared to comfort Israel by promising release from captivity and restoration to God's favor. But Jesus saw in these words far more than was fulfilled in Isaiah's day, or in the return of Israel to Palestine. These words describe what had occurred at Jesus' baptism, when the Holy Spirit came upon him. In the truth of these words we see the Trinity functioning in perfect harmony: The Father, the Spirit, Jesus.

B. Jesus Set Forth the Basis of the Claim To Possess the Holy Spirit.

This statement, giving the grounds upon which the previous claim rests, begins with the word "because." The basis is twofold:

1. "*He has anointed me to herald good things to the poor.*" Our word "Messiah" comes from the verb "to anoint." Judged by the explanatory words that follow the expression, "The Lord has anointed me" is equivalent to saying, "He has made me the Messiah." The "poor" were the people of the land; for the most part they were incapable of maintaining a respectable showing along with the privileged aristocrats. In particular they could not support and take part in the ceremonies of Jewish worship. Poverty was regarded as a mark of divine disfavor; they could scarcely share the Messiah's kingdom. But Jesus' kingdom is open to all. For if the poor, those who can do nothing, can enter the kingdom, all can do so. Apart from ceremonies, men may share Christ's work and blessings. "Blessed are ye poor: for yours is the kingdom of God" (Luke 6: 20; cf. 7: 22). Neither poverty nor riches fits one for the kingdom. The poor more readily feel their need of divine help.

2. "*He has sent me.*" God had anointed and sent Jesus. Jesus was now on his messianic mission, as God's missionary or apostle (cf. John 17: 3). He had been sent to do several things:

First, "*to herald release to the captives.*" These captives in Isaiah's day were war prisoners, slaves in Babylon. Jesus is here to proclaim release to *all prisoners*—those in bondage to their own sins and because of the sins of others. Men are slaves to their own wicked ways and corrupt natures. Jesus is here to break that bondage (John 8: 31 ff.; Rom. 6: 16-21; 2 Pet. 2: 19; Heb. 2: 14 ff.). Men are slaves to cruel rulers and institutions. The Messiah would also break that form of slavery.

Second, "*to herald recovery of sight to the blind.*" Men are physically blind. Jesus opened their physical eyes on many occasions. This recovery of sight must be included in the Messiah's mission. He would today use all available resources in the interest of physical eyesight. Men are also morally and spiritually blind. Ignorance, sin, injustice, cruelty, poverty, lack of privilege blind men to truth and to God's will. Jesus is here "that men may see" (John 9: 39).

Third, "*to set at liberty (to send away) the bruised.*" Think for a moment of the people who have been bruised or crushed—by their own sins and because of the sins of others! Who is left out of the picture? People are crushed in body, in mind, in spirit, in faith, in hope, in ideals, in plans. What a sweet message to tell to the world—that Jesus has been sent to send every such person away in liberty.

Fourth, "*to proclaim the acceptable year of the Lord.*" Read Leviticus 25: 8-17 to see what this jubilee year meant to Israel. Slaves and debtors were to be set free; estates restored to dispossessed families. All could begin life anew and with equal privilege. No land monopolies, no privileged class then! Now Jesus, the Messiah, is here to consummate the Father's will to release all captives and to bless all humanity.

One notes that Jesus omitted from Isaiah 61: 2 the words, "the day of vengeance of our God." That was not in the Messiah's mission. No Messiah was needed for that.

Expounding the Scriptures

Jesus closed the roll from which he had read, gave it back to the attendant. Then, instead of returning to his place, he sat down on the elders' bench, facing the congregation. This signified his desire to speak.

There was a moment of hushed expectancy. The people had known Jesus as a boy; they now knew his reputation as a teacher and worker. His manner and the message just read caused all to fasten their eyes on him. Jesus spoke—perhaps at considerable length. His theme and chief emphasis are summed up by Luke: "Today hath this scripture been fulfilled in your ears."

The Response

A stream of gracious words poured from Jesus' lips. Gracious words—full of charm and fascination, pleasing in content and in manner of delivery. The people responded in three steps. They "bore witness to his words of grace," speaking one to another. The report of 4: 14 is true! Then "they marvelled," wondered at his words. Lastly, they became bewildered, cynical, doubtful. This Jesus, the carpenter (Mark 6: 3; Matt. 13: 55), with no great education, Joseph's son, as they thought—how could he be the Messiah!

The audience was spiritually blind. They did not ask him to verify his claims in their own hearts, by setting them free. Had they done so, he would have granted the request. Rather they wanted external signs, show-miracles. Let Jesus do here in Nazareth what he had done in Capernaum.

But Jesus asserted his freedom to work where and as he chose. No prophet is acceptable in his own country. But rejection by a few does not thwart the divine purpose. History records instances of God's representatives passing by some and ministering to others. So Elijah and Elisha. Israel was not blessed—but two heathen were!

This was too much for the Nazarenes. To imply that Capernaum, mostly Gentiles, and other peoples to whom he would go, were more worthy than Nazareth, punctured their town pride. They became angry, arose, cast him out of the city, and were leading him to a near-by precipice to kill him. A modern lynching!

Jesus' moral dignity, perfect self-possession, and divine protection unnerved them for a moment. Jesus went his way—to complete his mission elsewhere.

LESSON APPLIED

By Howard K. Williams

Aim. To present vividly the fact that each one has his work in life. To do that work, whether it be large or small, and to do it well, is to succeed; and nothing else is. Jesus said, "This is my meat, to do my Father's will" (John 4: 34). Is it yours?

Preparation. It should include a careful survey of the two chapters, Luke 4 and 5, and a prayerful arrangement of your material for teaching purposes. After you have read carefully the Scripture and these suggestions, add your own thoughts according to the needs of your class.

I. The Lesson Story

After Jesus' baptism and temptation, Jesus returned in the power of the spirit to Galilee, teaching in their synagogues. In the course of his travels, he came to Nazareth, his home town, and according to his custom went into the synagogue on the sabbath.

The synagogue, as an institution, dates probably from the days of the captivity. The synagogue service was somewhat informal, much like our prayer meeting. Often a distinguished visitor was asked to read. A portion of the Torah (law) was read, then the lesson for the day, and then someone interpreted the lesson.

On this occasion, Jesus was handed the scroll containing the lesson of the day, which happened to be Isaiah 61: 1-2. Probably his mother and his brothers and sisters, perhaps many of the boys and girls among whom he had grown up, were there. They were curious and critical. They had known Jesus. He had lived with them. Human nature is such that very often "familiarity breeds contempt." So "the eyes of all them that were in the synagogue were fastened on him." It was a dramatic moment.

Jesus read well. Something that cannot be said, alas, of a great many people! As he read, they wondered at his grace, and they whispered together, saying, "Is not this Joseph's son?"—an observation no more true than many observations that are aimed at people. Jesus identified the Scripture with himself, which would have been a *vain* thing to do if it had not been true, and which

was a *brave* thing to do, since it was true. Because of this, he was forced out of the synagogue and an attempt was made to kill him. He somehow passed through the midst of his enemies, and began his ministry in Capernaum. Note the miracles wrought there, and the fact that when we drive Jesus out, we drive out life's greatest blessings.

II. "As His Custom Was"

Charles E. Jefferson used to say that as a person matures he becomes a bundle of habits. If you are not convinced of this, try doing something different or in a different way. You will see how hard it is to change your ways. Hence the importance of forming right habits early in life. Jesus, when a boy, was taken to the synagogue and to the Temple and became established in the habit of attending religious services. This fact made it possible to say of him, "as his custom was, he went into the synagogue on the sabbath day" (Luke 4:16).

Do you give your children this training? Do people know where to find you on Sunday? What are your Sunday habits? You are not following the example of Jesus if you neglect public worship and pride yourself on being as good as those who go to church regularly.

III. Recognition of One's Work

What constitutes a "good" person? I have been reading a book which tells of an old man who grew rich by making munitions. He teaches a men's Bible class on Sunday. He considers himself an upright and good man. Is he? Can a man engage in a bad business and be a good man?

Consider, next, a very sanctimonious person who can quote Scripture glibly. He manifests no real sympathy for the oppressed and tempted, and maintains a self-righteous attitude. Is he a good man?

Here is a third person who sincerely boasts: "I have never harmed anyone. I am a good neighbor and friend. No one can point the finger at me and say, 'He committed this or that evil deed.'" Yet this man neglects to set an example of active service. Is he a good man?

What, according to Jesus, constitutes goodness? Could it be this: that Christian goodness is finding one's place in God's plan and working it out in life? Jesus said, "The Son of man is come to seek and to save that which was lost." He said this in many ways, but his mission was one—to carry out his Father's will in all his life, whether as a boy, or as a youth in Nazareth, or in his public ministry, or in his death on the cross. In the Scripture passage from Isaiah, Jesus saw himself and his mission.

Goodness is a working out in daily life of Jesus' will.

It is being "good for something"—is possessing usefulness to God and man. This was the goodness of Jesus. He recognized that God had something for him to do, and he set about doing it even unto death. Are you seeking to know what God wants you to do? Discuss this question practically and in relation to the individuals in your class.

IV. How Can We Know?

To some, the path of Christian duty seems mapped out from the beginning and the way made plain. I cannot recall a time when I did not feel that the Lord had called me to be a minister. But there are many earnest souls whose way is not marked so clearly, and for whom the door which they would enter is suddenly closed and the way is dim. Even so, there always lies ahead of every person some obvious thing that Jesus would want done, and in doing that thing the road unfolds a little at a time. The headlights of an automobile do not immediately reveal the end of the journey, but revealing the road a little at a time they finally light the way to the end.

Jesus knew why God had sent him. The Spirit of the Lord was upon him. We too may have the Spirit of the Lord, if we want him. He comes to us through prayer, through earnest seeking to know and do God's will, and in the actual doing of the thing next at hand. Consider the experience of Dwight L. Moody. Moody was a good shoe-salesman, but untutored by the schools. He rented a pew in a church and then proceeded to sell to others the idea of going to church. Soon he had paid for four pews and had filled them with young men. Wishing to do something more, he found a mission Sunday school with more teachers than pupils. He proceeded to round up pupils. Then he hired a hall and filled it. Because he could not speak in public, he secured those who could. When God was ready and Moody was ready, a speaker disappointed him at the last minute. There wasn't anything for Moody to do, but to get up on the platform and explain why there was no speaker. Then, because he did not want to send the people away without a word for Christ, he said a few words; and in doing so, he found his place in God's plan, for the audience said, "We don't want any more speakers; we want you." Suppose Moody had not done for Jesus the thing that was next. Would he ever have found his place in God's plan?

Is there anything you can do for Christ? Is there someone you can invite to the services? Someone you can help? Do what you can for God, and God will show you the glorious road he wants you to take.

V. Your Attitude toward Truth

Jesus told his audience the truth, but they did not want the truth. What is your attitude toward the preacher or the teacher who says something that does not square-up with your ideas? The crowd who heard Jesus tried to do away with him.

Jesus used illustrations of those outside Judaism, a Gentile widow, a Gentile leper, to show that it is neither race, nor position, nor ancestry, but response to truth which brings cleansing and honor into human life. Herein lies a comforting lesson. The demand is not that we be rich, or learned, or successful, but that we be eagerly responsive to Jesus. He then will honor us with usefulness in his service. Do you want his truth?

VIEWPOINT OF YOUTH

By Colena M. Anderson

A Message of Relief

In reading the Scripture, make sure that verses 18 and 19 are presented from memory, given so feelingly that those who listen can readily forget their surroundings and imagine themselves back in a synagogue in Nazareth, hearing the announcement of a mission that would change the lives of countless millions through a span of two thousand years. In such a reading there lies for someone an experience that is a real spiritual adventure. For the group, too, who hear such a reading there can be a new vision.

Choose your reader wisely and early, and pray God to lead him or her into an experience of illumination. Have the one chosen read from the Bible up to the 18th verse. Then, looking up from the book, and having already committed the 18th and 19th verses to memory, he should be able to repeat these with something of the fire of emotion that comes from the vision of God's plan for a life, the same kind of emotion that Jesus must have had when he used these very words to proclaim his mission. By such a reading we attempt to preserve the emotional quality of that first announcement which caused the eyes of all in the synagogue to be fastened on Jesus.

Facets of Jesus' Mission

Recall for the class the aim of this quarter's lessons: To discover the warm human sympathy of Jesus and his regard for the earthly welfare and the eternal salvation of men, and to cultivate similar attitudes. In the light of this aim examine the mission of Jesus and notice the separate gleams that shine from each point:

1. Good news to the poor.

2. Release to the captives.
3. Liberty for them that are bruised.
4. Proclaiming the acceptable year of ıe Lord.

Ask about each of these:

1. How did Jesus fulfill this respon-ibility?
2. What can we do to continue his ork?

Bring in reports of what is being one locally and nationally to help the nfortunate—the inmates of jails, the ıoneyless sick, the bruised in spirit.

Have the class go further in its think-ıg to discover new interpretations for ıe familiar words: poor, captives, blind, ruised. Do these mean only the ma-erially poor, the physically bruised? Are ich people ever poor? Are fine athletes ubject to more than body bruises? Are eople with seeing eyes ever blind? Are ree men ever captives?

Examine the activities of your church nd your class to find out whether you re co-workers with Jesus in carrying ut this mission. What have you failed o do? What more might you have done? Vhat can you do in the future?

1. To help the poor both in body and pirit? Do you ever help to find em-loyment for people in need? Do you ive the names of needy persons to the ore wealthy members of your church, uggesting that they help where pos-ible? Do you share sufficiently of your wn world's goods? Do a group of you who are limited in funds band together nd pool your mites and so have a fund rom which to help one needy person?

2. To bring comfort and release to aptives bound in prisons and also to hose bound by chains of bad habits? Do you (*a*) shun classmates who are so ound? (*b*) Act as though their habits re no concern of yours? (*c*) Attempt o alter those habits by suggesting con-tructive substitutes?

How Jesus Discovered His Mission

The fearlessness of Jesus' announce-nent of his mission and the forthright-ess of his declaration take firm hold pon the imagination of youth. They dmire courage, and here they see it. They like certainty and here they have t. Deep down in their hearts they yearn o be as sure of God's will for their lives s Jesus was. Many young people who ave this yearning still have no tech-ique whereby to achieve the certainty. Today's lesson gives us a natural open-ng for pointing out the methods used by Jesus. Give the young people time to ry to discover for themselves what these rocesses were. Encourage a free dis-ussion and as points are brought out ot them on the board. Foremost among hese you should have:

1. *Jesus had a desire to know God's vill for his life.*
2. *Jesus was willing to do more than others thought he needed to do.* (See Matthew 3: 13-15.)
3. *He faced temptations of physical satisfactions, power, fame, and wealth, and finally won a victory over them.*
4. *He studied the Word of God so diligently that even at the age of twelve he knew it well enough to cause the priests to wonder.*
5. *He prayed continually.*

We see then that Jesus willed and fulfilled and fought and prayed his way into that hour when he stood up in his hometown synagogue and said, "The Spirit of the Lord is upon me." Such certainty as was his does not come by wishful thinking.

If the Son of God had to travel this hard road to the certainty of his mission, who are we that we should think we need do less?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

PRELUDE. "I Worship Thee, Sweet Will of God."

THEME. Honesty.

HYMN. "Praise Him! Praise Him!"

SCRIPTURE. Romans 13: 1-10. Male and female voices alternating in reading this selection responsively. It will be well to appoint a man and a woman to lead their respective groups from the platform.

NOTABLE INSTANCES OF HONESTY OR DISHONESTY

(These five points may be assigned to pupils from various age groups, or one adult may present the entire list, leaving gaps in the stories to be supplied from the school.)

1. *An honest president.* The story of Abraham Lincoln walking several miles after his store was closed to return an overcharge to a customer. To be found in any good *Life of Lincoln.*
2. *An honest author.* The account of Sir Walter Scott working, often while very ill, to pay off the creditors of his publishing house.
3. *An honest prophet.* John the Baptist announcing to an admiring multitude that he was not the Messiah, but his humble messenger.
4. *An honest clerk.* A brief summary of de Maupassant's "Necklace." Question: even though the lost necklace for which the man labored for years was paste, was the work all wasted, since it was done in a spirit of strict honesty?
5. *A dishonest church member.* Ananias selling his property and lying about the price.

PRAYER. By the school's financial secretary. It might be extemporaneous or contain the following petitions:

"Dear Lord, in whom perfection dwells, we pray that we may recognize the necessity for careful honesty in our everyday living, in our thoughts, and in our outlook upon the world. Keep us from a halfway integrity. Keep us from deceiving ourselves with the thought that if no one knows of our deed, it is all right. We know that Thou dost see us always. Amen."

HYMN. "Master, No Offering Costly and Sweet."

DISCUSSION STARTING POINTS. (Expressed or implied in our morning Scripture.)

1. *Honesty to Caesar.* That is, to public officials. Taxes must be paid without evasion and cheerfully. It is dishonest to put an official in office and then spend the time of his term criticizing him. "Render unto Caesar the things that are Caesar's," not merely the things you *think* he should have.
2. *Honesty to neighbors.* That is, to all our fellow-men. "Owe no man anything, but to love one another." Our love can never be fully discharged, but that does not mean that we should let it get into arrears. Do not covet anything of your neighbor's; do not slyly defraud him of his rights.
3. *Honesty to self.* This is something very different from gratifying one's selfish desires. The soul-self within a man may be deceived by the physical self, but it will suffer because of this dishonesty. We owe to ourselves that we make the most of all possibilities and gifts. "Be ye perfect."
4. *Honesty to God.* He is the Creator and Sustainer. ". . . . and unto God the things which are God's." All life belongs to God, since it came from him, and has since been redeemed by the sacrifice of Christ.

ANNOUNCEMENTS.

HYMN. "Lord, for Tomorrow and Its Needs."

PIANO RECESSIONAL. "We March, We March to Victory."

Helpful Hints

THANKSGIVING PROGRAM. Two weeks from today this program must be presented. Have all the details been arranged? Because of America's present situation, Thanksgiving should be stressed this year more than ever.

LEADER RECOGNITION. The local Leadership School, in all probability, will be completing its sessions some time this month. A formal recognition of the teachers and others who have made the effort to attend should be planned. A sacrifice of time or energy that goes unnoticed is discouraging.

LESSON 6—NOVEMBER 10

The Golden Rule *(Armistice Sunday)*

Luke 6:27-38

Luke 6: 27-38

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

KEY VERSE: *As ye would that men should do to you, do ye also to them likewise.—Luke 6: 31*

TO BE READ EACH DAY

Nov. 4. M. Design for Living. Luke 6: 20-26
Nov. 5. T. Nonresistance. Luke 6: 27-30
Nov. 6. W. Ministering Love. Luke 6: 31-35
Nov. 7. T. Mercy's Reward. Luke 6: 36-38
Nov. 8. F. Motes and Beams. Luke 6: 39-42
Nov. 9. S. Roots and Fruits. Luke 6: 43-45
Nov. 10. S. Building Securely. Luke 6: 46-49

SCRIPTURE SAYS—

By W. W. Adams

The Scripture in today's lesson is chosen with Armistice Sunday in mind. One's first impulse is to hang one's head in shame when Armistice Day is mentioned. Hopes and efforts for peace seem so futile! Wars and preparation for war fill our minds and enlist our energies. Dare the Christian speak of peace and good will?

Some things are clear. More people are tired of war and are hungry for peace than at any time in the world's history. And it is increasingly recognized that instead of Christianity having failed, everything but Christianity has failed. Therefore, instead of hanging our heads in shame and defeat, now is the time to look up and forward, to cry aloud to the human race Christ's message of love and good will, and to demonstrate his plan and resources for creating peace among men.

In studying the Golden Rule, it should be remembered that it is not the final rule of conduct. It is but one step in God's revelation of his will for man's behavior in society. Before the Mosaic Law, the law of the jungle prevailed largely among men. Men acted toward others largely according to their will and strength. God raised the standard by forbidding greater injury to another than had been done by the other: "Eye for eye, tooth for tooth" (Exod. 21: 24). The Golden Rule declares that instead of treating the other person *as* he has treated you, treat him *as you desire* him to treat you. Before Jesus had finished training his disciples, he lifted this standard to its highest possible expression: "Do to others as I have done to you." That is, give life, even unto death, for others (John 13: 34; 1 John 3: 13 ff.) But it would surely be an improvement if Christians would live the Golden Rule.

Love Facing Ill Will (Vss. 27-28)

The Golden Rule gives love as the law of the kingdom of God, the basis of conduct in the new order being created by Christ. Christ desires to make it clear that among his followers, love must be given full expression, unlimited by persons, places, conditions, or anything whatsoever.

It is assumed that I, a disciple of Christ, will not bear ill will toward another. My love therefore will flow untrammeled. But suppose another person has ill will toward me? What then? Can I afford to permit his ill will to affect the exercise of love toward him?

"*Love your enemies.*" Love must suffer no limitation. To love one's enemies is to love *all* people. The verb "love" here does not denote personal approval and affection. This love has a moral quality in it. It is God's kind of love: a compassionate longing for the well-being of others, including enemies.

"*Constantly do good to those hating you.*" Love issues in doing good. It cannot be passive, static. This doing good consists of anything one's enemy needs: prayer, understanding, patience, kind words, helpful deeds.

The scope of this active love is universal. It ignores no one. It includes even those who curse you or abuse you. Bless them (speak beautiful words), pray for them.

Love Facing Personal Injury (Vss. 29-30)

Suppose another's ill will toward me advances to the stage of inflicting personal injury to my body or property. What then shall I do? Love must flow on unchecked!

He smites me on one cheek. My natural impulse is to smite him in return. But that will only invite retaliation from him, and so will deepen the hate and prolong the strife. I am required by Christ to join in creating peace. "Blessed are the peace creators." I must not go to either of the two extremes. I must neither smite him in return nor take his blow lying down. Rather, I must be the aggressor in rising to a higher plane than the animal instinct that calls for retaliation, to a plane where spiritual forces are played against physical force. I must submit to his blow—not passively, but actively—energized by love; I must check his anger by returning good for evil. That is the only way evil can be conquered. History, especially current history, is full of proof that to deal with evil in any other way than in love and good will only adds evil to evil.

Jesus on one occasion illustrated what he meant by these words. See him submit to a body blow, but with moral dig-

ity and self-mastery snatch the initiative from his enemy (John 18: 22 ff.). On the cross Jesus appeared to be completely defeated by the blows of his enemies. "Father, forgive them!" That spirit mastered them and will master all other opposition to him.

A man seizes some of my property. What shall I do? Let love continue. Israelites might give clothing as a pledge for borrowed money (Exod. 22: 25 ff.). But the outer garment, overcoat, must be returned before night, as the poor used it as covering in sleep. But let love flow on, even if it means the loss of both outer and inner garments. Keep on giving to everyone who asks you, and do not ask for the return of personal belongings taken from you. But no one verse of Scripture can say everything! Love balances the other person's well-being with his asking. To give simply to gratify his wish, without regard to what is right, would contradict and defeat love. Love may give restraint, refusal, correction as well as material things. The point here is that personal loss or injury must not be allowed to stifle active love.

Love Facing Personal Well-Being (Vss. 31-38)

Up to this point first consideration has been given to the well-being of the other person. Now attention is given to one's own higher interests.

The law of love is stated positively: "You continually treat others exactly as you wish them to treat you." This rule is given to cover all situations that are not covered by specific commandments and instructions. If in doubt as to what you should do, consider what you would like to have done to you in like circumstances. That will guide you. It is assumed that you would wish men, not simply to gratify your wish, whatever it might be, but to meet your wishes that are in line with God's will and your own best interests.

In verses 32-34, the Golden Rule is argued in pointed statements. "What thank have you?" What grace or gratitude, what gain or merit (cf. "reward," Matt. 5: 46) will come to you, if you love only those who love you? Such a rule of conduct would not lift you above the sinners. Do you care to safeguard your own higher interests? Then love those who *do not* love you; do good to those who do evil to you; and lend money with a view to serving another's need, and not to increase your own wealth. Sinners lend with the view of receiving principal and interest in return.

Are you interested in great reward? Rewards that are of eternal value, not just material things? And would you like to be sons of the Most High (the Father, cf. Matt. 5: 45, 48)—like him in character, purpose, conduct? Then love your enemies—that is, love all people, under all conditions; never allowing even your own desires and interests to check this love for others. Return good for the evil done to you. Moreover, lend to others, "never despairing" about getting the money back. Help people whose case seems utterly hopeless as a money-making matter. Lend apart from consideration of their merit, gratitude, or ability to make recompense. What would happen if we should practice this bit of teaching? It is difficult to say, for it has not been tested sufficiently. God's kingdom would surely be advanced; even enemies would be softened and won to Christ. We are not promised material riches, but spiritual wealth. And I suspect God would care for us even physically.

How far should one go in the exercise of good will to all men, including one's enemies? Make the Father's treatment of men your goal (cf. Matt. 5: 48). The Father is merciful to all—he has pity for men, a divine compassion that always acts in the interest of man's good. He never determines his relationship to men by men's merit, gratitude, or ability and willingness to make a recompense. Now you "go on," increasing in mercy for all.

Do you wish to escape unkind, ill-considered, hurtful criticisms? Then avoid the habit of being censorious, of judging men's motives and conduct. Love hopes all things and believes the best. Love does not major in judging other people—for any purpose whatsoever. Love seeks to help, not judge. If you judge and condemn others, you may expect to reap what you sow.

It is true that "by their fruits ye shall know them." But it is *their fruits* that tell the truth about them. This is a far different matter from judging people's motives, often with prejudiced minds, or on meager evidence, or in spite of evidence. There is such a thing as appraising human conduct, for good ends (cf. 1 Cor. 5: 12; 13: 4 ff.).

Are you interested in reaping life—abundant and eternal? Then give. Make your habit of life that of giving, not that of getting and holding. "He that loses his life shall save it." Give and it shall be given to you; it will return to you in good (ample, abundant) measure, pressed down, shaken together, and unceasingly running over.

The principle holds: one reaps what one sows. As you have measured to others, it shall be measured back to you again, by a just God and by all good men.

The human race will again begin to make progress and to be happy when these teachings are made the basis of human conduct.

LESSON APPLIED

By Howard K. Williams

Aim. To show that Jesus makes exceptional demands upon his followers and offers exceptional rewards, and that the Golden Rule is the only principle of conduct that can bring happiness to society.

Preparation. Compare the sixth chapter of Luke with the fifth, sixth, and seventh chapters of Matthew. Study your harmony of the Gospels. Give this lesson a practical application. For example, would war ever occur if the Golden Rule were practiced?

I. The Background

Before the election, each of the candidates for the presidency of our nation told us the principles by which he would guide the nation if elected. Jesus, the King of Heaven, in the Sermon on the Mount, told his hearers the laws of heaven and the principles upon which his Kingdom is run. In the case of earthly rulers, the announced platform may or may not be wise, and the promises made may or may not be kept. In the case of Jesus, however, the principles announced are not only right, but they are the *only* principles that will work to the good of all; and we may always be certain that we can depend on Jesus to keep his word. Hence, the importance of knowing and obeying the principles presented today in this lesson, if we want to belong to his kingdom and want his promised reward.

II. The Mainspring of the Golden Rule

The lesson this week centers about the verse often called the Golden Rule. People say, "I am not much for religion, but I believe in practicing the Golden Rule." This sounds pious, but it shows that the claimant does not know what the Golden Rule implies. The Golden Rule is not a rule at all, but a principle. A rule is specific; a principle is universal. In the passage before us, we have the principle underlying the so-called Golden Rule, i. e., love.

The best description of love is found in 1 Corinthians, chapter 13. Read this carefully and note what Paul says. Love is more than charity or even martyrdom; it is patient, humble, unselfish, good-natured, unsuspecting, kind, clean-minded, truthful, strong, confident, hopeful, enduring. Now, if love be all of these and the Golden Rule is based on love, then those who practice the Golden Rule will manifest these traits, and that is a big order. When a man says, "I try to practice the Golden Rule" and lays no claim to being a Christian, he is hedging. No human being, in his own strength, can keep the Golden Rule fully. Only through the help of the Divine can we

hope to make our practice approximate it.

III. The Golden Rule in Practice

Emerson says that every man once in awhile has an impulse to be good. This impulse, however, does not constitute goodness. Goodness must be a permanent quality, for love is a permanent quality. What is called love often is really selfishness. Here is a young man who thinks he loves a girl. He waits upon her, gives her things, takes her places. Why? Because it gives him pleasure. Real love is unselfish. Often it is tested most severely when the object of that love is unappealing or proves unworthy. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Perhaps there has never been a finer love between man and wife than that between Elizabeth Barrett and Robert Browning. To see the depth and beauty of it, one has only to read Mrs. Browning's sonnet, beginning, "How do I love thee? Let me count the ways."

But the love in the Golden Rule is broader than married love. It takes in your enemies and those that hate you. Jesus truly said that while love manifested toward those that are friendly to us may be a noble thing, it is only natural. Even sinners can manifest such love in a fashion. But loving your enemies and those who are hateful to you is a *divine* thing. It is that sort of love that makes the Rule golden.

The Golden Rule reaches within to one's very soul. Our hearts must bless those who curse us; we must pray for them, rather than retaliate. This is something truly divine and beyond all the course of human nature. Only a redeemed man can have such a heart. For an unredeemed man to say he has this attitude is presumptuous. Have you arrived at that condition of heart where you do not *feel* ill will toward a person who treats you meanly?

There is a story of a soldier condemned for desertion during the Civil War. According to law, he was sentenced to be shot. The particulars of the case were presented to President Lincoln. The law said, "Shoot him!" The great heart of Lincoln said, "Give him another chance!" Lincoln gave him that second chance. The annals of the war show that this man, later, was killed in action. When soldiers examined his body, they found tied over his heart the pardon Lincoln had granted him. Love had won out.

A man in a lumber camp was converted. He was known as the best fighter there. The next morning a man deliberately struck him a blow in the face. The man reeled for a moment, then said, "May God forgive you; I do." Was this man a fool? That night the man who struck the blow shamefacedly returned and said to the new Christian: "I cannot rest till I have asked your forgiveness. Tell me how I may get your power to resist." The man who had conquered himself through Christ had won another for Christ. Hard? Yes! Impossible without Christ!

Suppose we should try praying, instead of retaliating against those who harm us. What a difference it would make in us and in others! To cherish malice for wrong done us, or for fancied wrongs, is like hatching vipers in the dark corners of our hearts.

There are with us still those who would steal our coat or borrow incessantly from us with no thought of return. Shall we let them do so? We may say that Jesus' words concerning this are figurative, and maybe they are, but his teaching works literally also. A missionary living among a notoriously thieving people came to this passage in his Bible study and debated a long time whether it would be wise to teach it. His faith won and he taught the lesson. Soon, everything he had was gone; but that night everything was returned. God takes care of those men and women who dare to obey him.

IV. The Reward

Should we work, expecting reward? Of course! Jesus constantly talked of rewards. He said that those who loved to be heard praying are heard of men and so have their reward. Those who love praise of men and give to be praised, are often praised. Then Jesus promised a better reward than any that men can offer. Which do you want, his reward or theirs?

There is an implement called a "boomerang." It can be so thrown that it will circle back to the thrower. Conduct is like that. Hate comes back. Note the present warfare! "Chickens Come Home To Roost" was the title of one of Billy Sunday's most popular sermons. But good comes back also. When we give kindness, forgiveness, helpfulness, and money, it is God's law that these should come back to us with interest. I like verse 38. Read it again and again: "good measure, pressed down, shaken together, running over." No meager measure with God!

"It is beautiful, but can it be done?" asked an Indian chief after hearing a missionary read the Sermon on the Mount. In Matthew's Gospel we have the answer, for following the sermon he relates ten miracles. In them Jesus cleanses, heals, and restores to life. We exclaim today, "Beautiful, but will it work?" This same Jesus will perform miracles if we will let him work through us. Let us open our hearts to his greatness and love.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Scripture

For months now we have been suggesting various ways of reading the Scripture in order to counteract the dullness that results from reading it verse by verse around the class. Perhaps some of you have thought the suggestions impractical or even far-fetched. If so, take a deep breath now and relax, for today we recommend that you read the text in the custom-honored way, verse by verse, person by person. We do not suggest, however, that it be a thoughtless reading in which one says the words stumblingly or mechanically. Quite the opposite; after the Scripture is read go around the class again, this time asking each reader to interpret his verse, using the following pattern:

"This verse (repeat the words that appear in the text), if put into practice today, would mean that we should——"

We shall have to be prepared to hear some startling things. Perhaps, to stimulate thought the teacher may need to ask some questions.

Discussion Questions

What personal preparation is necessary to enable one sincerely to love one's enemies?

Have you ever tried the Golden Rule honestly? Did you ever try it in good faith and discover that the recipient of your favors was unresponsive and unappreciative? Does that convince you that the Golden Rule is impractical or could it be that you have gone about the matter in the wrong way, failing to allow for the lack of preparation in your friends?

Name some concrete ways in which we may express mercy.

A psychological study has revealed that many people condemn most severely in other persons those actions and attitudes that they possess themselves to great extent. Do you believe this to be true, and can you find any connection between that and verse 37: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned"?

How can one relate such Scripture as this to national attitudes and desires, and to the whole cause of world peace generally?

Word to the Teacher

The Scripture today, while aimed in this lesson to influence national attitudes, really cannot affect national policies at all unless it touches the hearts of individuals in the nation. Jesus was addressing persons, trying to bring them to see his great principles for living. Repeatedly they failed to grasp his meaning

nd continually they asked for set rules f life, for steps by which they might ccomplish the better way. They could ot see that Jesus was saying that love as behind and through and above and round the perfect life, that only as one chieved that feeling for others in spite f what others were thinking or doing r saying could one accomplish the per- ect life.

In the lesson for today, we are saying hat only as individuals achieve this atti- ude of genuine love within themselves an they hope to influence the aims, the ttitudes and the policies of their na- ions. Only as they love their families, heir neighbors and friends sincerely can hey understand how to love those who night be called enemies. And only as hey conquer the feeling of hate toward hese can they understand how it would e possible for their community, their tate, their nation, to adopt policies that would conquer hate in a wider field. Finally, only as nations are motivated by he attitudes of their citizens can the world change into the abiding place of ove.

Probably the world is not yet ready or this final step. Probably many mem- bers of your class are not even ready for it. In that case, about all you can do, as teacher, is to present the truth and guide the discussion so that the com- mon sense of it strikes a responsive note n the minds of those who can under- stand. God has moved only step by step n developing his plan for his universe, Jesus patiently explained his principles over and over again, and you, as one who is trying to further these teachings, must reckon with slowly moving and im- mature viewpoints. Your own attitude of love will enable you to understand just how patient and understanding you must be in trying to help others to achieve the same attitude.

Armistice Day in Our Own Lives

Even as we pray "Forgive us our debts, as we forgive our debtors," we cannot hold an Armistice Day memorial service for the past victims of war's hatred un- less we have peace in our hearts toward the victims of our personal dislikes and jealousies. Set aside a period at the close of the lesson when you will direct silent meditation that will guide the thinking of the class to this point. Ask them to search their own hearts to discover any seeds of hatred that may be lurking there, and to consider the steps that must be taken to overcome them. Close the meditation yourself with a petition that the Father will hear the unvoiced deci- sions and that he will guide the young people into the paths that will help them to realize their goals. Ask God to remove hate from their hearts and re- store peace.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Peace.

PRELUDE. "Come, Thou Fount of Every Blessing."

HYMN. "With Joy We Hail the Sacred Day."

SCRIPTURE. Micah 4: 1-8. It is suggested that this beautiful prophecy of peace be read in unison by all war veterans in the school.

FLAG SALUTES. If there are Boy and Girl Scout troops connected with the church, ask the Boy Scouts to lead the salute to the American flag, and the Girl Scouts to lead the salute to the Christian flag.

INSTRUMENTAL SOLO. One or more trumpets or cornets will be appropriate. "A Mighty Fortress Is Our God" would be impressive.

PRAYER. Extemporaneous if possible, otherwise something like this: "O Lord God of Hosts, Leader of the hosts of righteousness and peace, make us wise to follow the Prince of Peace, that the time of peace spoken of in our Scripture lesson may come speedily. Make us people of peaceful hearts, peaceful words, and peaceful intent. May we understand that thy children are to be peacemakers. Amen."

POEM. Kipling's "Recessional." To be recited or read by some member of the school who can make the words effective. After the reading the effect may be heightened by asking the school to repeat with the speaker the second stanza:

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart:
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

HYMN. "Watchmen, Tell Us of the Night."

THE MARCH OF THE CENTURIES

(The time available will determine how this feature is to be developed. It may be presented quickly by one person, or twenty may be used—one for each century. It may be elaborated into a pageant.)

READER. Christ, the Prince of Peace, was done to death in A.D. 30. Since that time there have been wars and rumors of wars, but his Kingdom of Peace has grown in the hearts of men. Let us hear the record of the centuries.

1ST CENTURY. We had endless conquests and revolts in the Roman world, but Britain was opened to Christian teaching.

2ND CENTURY. We had great wars in Asia, but Marcus Aurelius wrote his "Meditations."

3RD CENTURY. Ours was a horrible century of cruel raids by the Goths, but the church began to take form under persecution.

4TH CENTURY. More bloodshed by the Goths, but Constantine made the Empire nominally Christian, and Augustine was born.

5TH CENTURY. Rome falls to the mercy of heathen hordes, but Benedict was born.

6TH CENTURY. Many wars in India, Rome, and Greece, but Gregory began to organize the church.

7TH CENTURY. Mohammedan wars, but the Archbishop of Canterbury began to wield power.

8TH CENTURY. Further Mohammedan victories, but Boniface witnessed by martyrdom.

9TH CENTURY. Wars of Norsemen and Russians, but Bulgaria gained a Christian King.

10TH CENTURY. Wars in Germany, China, and Egypt, but France grew stable in the faith.

11TH CENTURY. Wars in England and in the Holy Land, but Christian forces settled in Jerusalem.

12TH CENTURY. Bloodshed of the Crusades, but Portugal became a Christian land.

13TH CENTURY. Wars galore in the East, but Francis of Assisi taught and Roger Bacon did his scientific work.

14TH CENTURY. Wars in China and England, and heresy murders, but Wycliffe and Huss preached.

15TH CENTURY. Wars in the East and further religious bigotry, but the first book was printed and America was discovered.

16TH CENTURY. Wars in the East, in Italy, and in the New World, but Martin Luther did his work.

17TH CENTURY. The Thirty Years War in Europe and the English Revolution, but the Mayflower company came to America.

18TH CENTURY. Wars in Europe and the American and French Revolutions, but religious liberty was guaranteed by the new United States Constitution.

19TH CENTURY. The Napoleonic Wars, the American Civil War, and the Franco-Prussian War, but slaves were freed and Japan was opened to the world.

20TH CENTURY. To date, my record has been bad: two World Wars and the future dark, but great missionary work has been done.

READER. So we see that since Christ died, all has not been lost. The leaven of the Kingdom has been at work. Our faith has not been in vain. Christ shall yet have the victory.

ANNOUNCEMENTS.

HYMN. "Lead On, O King Eternal."

LESSON 7—NOVEMBER 17

Jesus' Concern for Life and Health

Luke 7: 2-15

Luke 7: 2-15

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

KEY VERSE: *I am come that they might have life, and that they might have it more abundantly.—John 10: 10*

TO BE READ EACH DAY

Nov. 11. M. The Answer to Faith. Luke 7: 2-10
Nov. 12. T. Restoring the Dead to Life. Luke 7: 11-17
Nov. 13. W. Saved by Faith. Luke 7: 36-50
Nov. 14. T. The Deeper Healing. Mark 2: 1-12
Nov. 15. F. The Prodigal Comes to Life. Luke 15: 11-24
Nov. 16. S. The Abundant Life. John 10: 7-10
Nov. 17. S. Life for Life. John 10: 11-18

SCRIPTURE SAYS—

By W. W. Adams

Two events in Jesus' busy life are to be studied in today's lesson: the healing of a sick servant and the raising back to life of a dead son. These events come within the great Galilean ministry of Jesus, which lasted more than one year.

We have seen how Jesus made his claim as the Messiah (chap. 4), and how he set forth the principles of his kingdom (chap. 6). He also demonstrated his messianic power in the doing of many mighty works (chaps. 4-5). These deeds of mercy not only proved his claims to be true, but also covered a wide range of human needs. Today's lesson helps round out the picture. Jesus actually is concerned for all of life, the physical and temporal along with the spiritual and eternal.

The Sick Servant Restored to Health (Vss. 2-10)

Vs. 2: The Sick Servant. This servant (slave) belonged to a Roman army officer, a centurion (commander of one hundred men) probably serving under Herod Antipas. Slaves were numerous in the Roman world. They were often highly cultured and qualified as business people. This servant was "dear" to his master—held in great honor and personal esteem.

A crisis came to this home. The slave was sick, about to die. Matthew helps us see that he was "a paralytic," bedridden, with something like what we call rheumatism (Matt. 8: 6). Luke says he was sick (literally, "having it badly"), about to die.

Vss. 3-5: The Request for Help. The centurion had heard the common report of Jesus as a mighty worker of gracious deeds. What might we expect this centurion to do? Romans usually were quite cynical and skeptical as to religious claims. As a rule, they were worldly, respectable, self-sufficient. They did not cultivate sociability with people of other races. Jesus was a Jew. Moreover, the centurion's servant was only a slave. There were others available at small cost!

But this centurion sent a committee of Jewish elders to Jesus. These likely were religious leaders, the heads of the local synagogue. Why did he send these men? They were well-disposed toward the centurion and they would be more persuasive, he probably thought, with Jesus.

They carried a single request from the centurion: "that he would come and save his slave" (literally, that having come, he would thoroughly save, bring through safely). It is urgent that we return to the biblical conception of salvation. It includes deliverance from everything that is damaging to a human being: to his physical, moral, and spiritual powers, whether the damage arises from within his own nature, or from his group relationships, and whether the damage is of momentary or of eternal significance.

Arriving where Jesus was, the elders lost no time. There was none to lose. They began and continued beseeching Jesus earnestly to grant the centurion's request. It is striking that they urged Jesus to do this, not for the sick man, but for his owner. Will Jesus go, apart from the slave's desire for healing and faith in Jesus as healer? The elders press their appeal. "The centurion is worthy. He loves our nation." He was most likely a proselyte—one who had accepted much of the Jewish life and religion. This religious contact interested him in other phases and needs of Jewish life. Consequently, he had built the synagogue to which these elders belonged.

Vss. 6-10: The Request Granted. "And Jesus was going on with them." Why did he go? It could scarcely be in response to the centurion's insight into his person and the nature of his kingdom. It obviously was not merely because of the centurion's worthiness. It was not because he saw here another opportunity to advertise himself, by a show of power, as the Messiah. It was not in the hope that by healing this man physically he might pave the way to save him spiritually. To be sure, he would rejoice in that privilege. But let the truth strike home: Jesus went because he delighted in saving a man from tortuous physical pain and in granting peace and happiness to a centurion who was greatly dis-

ressed over his servant's condition, and who had unquestioning faith in Jesus' power to heal. This faith in Jesus must not be made to mean that the centurion had a clear understanding of Jesus' person and mission. No one had that at this time, not even the disciples.

Perhaps a servant on watch reported to the centurion that Jesus was nearing the house. A second committee was hastily dispatched to Jesus. The centurion had either not intended for the elders to ask Jesus *to come* to his house; or after sending the elders, upon further reflection, had felt disinclined to have Jesus come under his roof. The second group "of friends" came to Jesus and delivered their message. "Lord, quit troubling (vexing, bothering) yourself, to make the journey, to come out of your way." But the basic reason for the request was not the trouble Jesus was experiencing, but the centurion's sense of unworthiness. "I am not worthy"; that is, "I am not morally, socially fit to have you in my home. I did not even consider myself worthy to come to you" (cf. Matthew's account, 8: 5-13).

To the centurion's distress of mind and desire to have his servant live, his spirit of benevolence and good will, his beautiful spirit of humility, and the earnest solicitation of his friends, is now added a faith that will cause Jesus to marvel. "But only speak with a word, and my boy (not servant) may be healed." The centurion well knew the exercise of authority. He took orders from his masters and he gave orders; and true to Roman custom, these orders were instantly obeyed. The reports he had received of Jesus would show him to be master in the spiritual realm, conqueror of disease, capable of giving orders to supernatural forces, and of commanding the immediate co-operation of spiritual agencies. "If I give orders and they are obeyed, so can you in your area of activity."

Jesus marveled at the man. Most Jews wanted signs that Jesus could heal and fulfill his claims. So Jesus usually made contact with the object of his mercy: touching the leper, the blind, the lame. Here is a Gentile who requires no sign—nothing physical. "Just speak the word!"

Jesus did two things. He commended this faith to the crowd with him. Not even in Israel had he found such faith, and he spoke the word desired by the centurion. The friends returned to the house and found the slave healed. Not a hint here of anyone's interest in salvation from sin! Did Jesus wish that he had not healed the man, since so far as we know it did not lead to evangelism? Let only the unthinking say that Jesus did not and does not delight in giving health to men's bodies, along with his other saving activities.

The Dead Son Restored to Life (Vss. 11-15)

Vs. 11: Going to Nain. This village was about twenty-five miles south of Capernaum. Shortly after the event just considered, Jesus went to Nain. Interest in Jesus was now very great. In addition to his disciples, a great crowd of people went with him. Do you think that Jesus liked to have such crowds accompany him? What reasons can you give in support of your answer?

Vs. 12: A Sad Funeral Procession. As Jesus and his company drew near to the gate of the city, a heart-breaking scene came into view. "There was being carried out one dead, an only born son to his mother, and she was a widow." With her was a large crowd—some professional mourners. The mother perhaps had been dependent upon the son for her living. His life had held much promise. Many friends sorrowed with her.

Vss. 13-15: A Glorious Reunion. Jesus looked at the grief-stricken mother. All his divine pity, love, and mercy flowed out toward her in compassion. What strange words fell from his lips: "Quit weeping." But why stop crying? What bewilderment must have suddenly filled the minds of the mother and of the crowd!

But such a state of mind did not last long. Jesus touched the bier, so as to stop the procession. The procession came to a halt. Jesus spoke: "Arise!"

What a moment! The dead son sat up and began to speak. Life had indeed returned. Try to imagine the emotions that came to the mother and the crowds as Jesus gave the son, alive, smiling, and buoyant, back to his mother! Once more Jesus had spoken and his word had been fulfilled!

And what about Jesus? He was surely master in this situation. Has he not proved his Messiahship! He is now the center of attraction. More disciples will now come to him!

But it was not for these considerations that he had raised this boy back to life. He had been "moved with compassion" for the sorrowing, bereft mother. He did this deed of mercy out of a consuming desire to relieve human suffering and sorrow; not for future ends, but for the immediate relief of human needs.

No greater boon to the Christian cause could be given than that which would result from a clear comprehension of Christ's deep and abiding concern for human life: the souls of men, the bodies of men, and the temporal and eternal values of life. The habit of making distinctions between human needs and saying that Christ is interested in meeting this need but not the other, is man-made. It did not come out of the Bible.

LESSON APPLIED

By Howard K. Williams

Aim. To show that God desires that our life should be abundant, and to explain how this abundant life may be ours.

Preparation. Compare, in your *Harmony of the Gospels,* the parallel passage in Matthew's Gospel. Select your illustrations, windows which shed light upon the subject. Choose them from familiar experiences, if possible. Read the entire seventh chapter of Luke.

I. "I Want Life"

In one of the less frequented seashore resorts, I came one day upon a group of people standing by the sea and calling out over the water, "I want life!" They were strange looking. One old, grey-haired woman was dressed in sports clothes. On inquiry, I learned that they were a "psychological" set, bent on discovering the secret of life. But you cannot get life by dressing young, nor yet by yelling for it. Their cry, however, expresses a universal desire of mankind.

In our day we hear much about the more abundant life. Jesus offers us just that—abundant life. He is the only one who has it to give.

II. Ability To Serve (Luke 7: 2-10)

A man once remarked that his constant prayer was that he might have health and strength enough to do his work. At the time, I did not realize how great a blessing health is. But the more I think of it, the more I see that here is a secret of abundant life. Some people cry for health to enjoy this or that pleasure; to be able to eat more or to go more places. But real joy in life comes through service. Christ restored the servant to health that he might serve. A man is not much good to himself or to others, unless he is good for something.

If there is to be a happy home, each member must live a useful life. So it is at work and in relation to the church and to society at large. The grasping leaders are not living. Christ alone can make a life really valuable. He cured the fevered mother-in-law of Peter and she arose and served them. The seeking of health for health's sake, is not enough. Jesus gives abundant life by restoring to health for some useful purpose.

"What good are you?" is a better question than "How good are you?"

III. Life, the Opposite of Death (Luke 7: 11-15)

A Christian has no need to fear physical death. There is a real death which we do need to fear—"dead in tres-

passes and sin." We make too much of physical death and too little of spiritual death.

The two strange processions meet. The procession of life is led by the great Master of life, who is followed by his wandering disciples. In the procession of death there is the corpse of an only son. The corpse is followed by a devoted mother. To the woman, Jesus said, "Weep not!" To the dead, he said, "Young man, I say unto thee, arise!"

Note these words: "I" and "thee." From person to person. Evidently, Jesus did not recognize death as interfering with personality. To Jesus, physical death was no cause for a loving mother to weep. There are many greater reasons than physical death for weeping over children.

An old Christian gentleman lost his only daughter through death. Within an hour after her going I called and found him complacent and comforted. We talked of death, and then I said: "I have seen many people after a period of time become reconciled to the loss of a loved one, but knowing as I do how very much this daughter meant to you, I am wondering at your peace of mind so soon after her going. Do you mind telling me how this is?" He answered, "Years ago, I had a little boy of whose life the doctors had despaired. He was at that time my only child, just four years old. I went into the next room and prayed God for his life. I did not pray that God's will should be done, for I did not want God's will done. I wanted the boy to live. To the surprise of the doctors, he got well. Today, that boy is in middle life. He is a fugitive from the law. I have lost him more truly than if he had gone to heaven as an innocent boy. I shall not make that mistake again. I bow gladly to God's will."

They live who die in the Lord. There is no need of weeping for them. Christ teaches here and elsewhere that we preserve our identity in the other life. To the dead maiden, he said: "Little girl, arise!" To him who had lain in the grave four days, he said: "Lazarus, come forth." When Jesus speaks, physical death loses its force.

Note, too, that Jesus was not afraid of death. He knew what lay beyond it. We need to sit at his feet and learn of him, for death comes to us and to our loved ones. With Jesus, death loses its sting. This is really so. People turn here and there for comfort in death; they can find it in only one place, in Jesus Christ, the Lord of life and of death.

IV. The Sting of Death Removed (Luke 7:36-50)

No man really lives who is under conviction of sin. Paul concludes his great chapter on life and death, the fifteenth of 1 Corinthians, with the exclamation, "O death, where is thy sting? O grave, where is thy victory?" He answers his question by saying that "the sting of death is sin." When sin is gone, death has no sting.

In the latter part of the chapter assigned for our study today, is the account of the sinning, repentant woman, and the forgiving, peace-giving Jesus. Is this not a part of the evidence which Luke is marshalling—evidence of Jesus' ability and willingness to give health and abundant life? It must include forgiveness of sins, for sin and disease and death are closely related.

You might discuss these questions: Would there have been any sickness if there had been no sin? Would there have been any death, if there had been no sin? This is not the same as asking, "Was this specific sickness or death due to some sin the individual had committed."

In the story of the paralytic, Jesus taught that a man may be ill, and yet may not be guilty of sin beyond the common run of mankind. There are two propositions of which we may be certain. One is that had the human race never sinned there would have been no illness. The other is that death is the final result of sin. This may be reasoned out on this basis. Sin is lawlessness, disobedience to the laws of our nature. Not even a machine will run properly, if it is treated improperly. Suppose you try it with your automobile. Try driving your automobile without releasing the brakes; try to shift gears without putting in the clutch; try to mix water with your gasoline; try to run without oil. You will soon have a sick automobile. While our natures have remarkable recuperative powers, and we often can get away with a lot and still keep going, sooner or later the result of not obeying God's laws becomes evident.

V. Our Attitude toward Jesus

Consider the various attitudes toward Jesus that are presented in this chapter. John (7:18-30), in prison, wondered why the righteous must suffer. He heard of the great works of Jesus. Wanting to make sure, he sent a delegation to Jesus, and received Jesus' answer and approval. Even in prison, a man with Christ truly lives. Remember John Bunyan, John Huss, and many others.

Jesus saw himself and his works variously received (7:31-35). He said, "You remind me of children who will not play, no matter what game is proposed. You won't play wedding, and you won't play funeral. You only criticize." Human nature has not changed much through the ages. A critic of Jesus does not really live.

Simon the Pharisee (7:36-50) liked Jesus, but could not understand him. Jesus explained himself to this Pharisee. He told him that forgiveness was based, not on merit, but on need and desire. The sinful woman realized from how great a depth she had been lifted. Gratitude to Jesus is the way to life.

We should bring all our cares and troubles and sicknesses to Jesus; we should obey all his laws and do all he tells us to do. We should exercise our bodies and minds and spirits according to the laws of our nature. And having done all we can, we should leave ourselves in his hands, knowing that he will fill up that which is lacking in us in every respect in life and in death. We should always be sure that Jesus wants us to have life in abundance. If we do not have it, we may be sure that it is not his fault.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Planning the Lesson

In the past, when we have thought of a dramatization of the lesson, we have suggested that the teacher, or better still some of the pupils, work out the conversation. Today we are offering a radio script ready-made. The speakers are to stand behind a screen and let their voices appear to come from a radio that stands in view of the audience.

A CENTURION'S FAITH

CENTURION'S FRIEND. What now, good Marcus? What means this pacing back and forth? A man like you, ruler over a hundred men, should not be so upset. Is aught upon your mind?

CENTURION. Aye, and upon my heart. My servant, he of the trustful ways, the one most dear to me, is ill to the point of death. Already we have had two physicians, but now I await another. This time I find myself strangely perturbed. What if . . . .

FRIEND. Another physician! Not the strange new one who is going about Galilee, performing such miraculous cures?

CENTURION. Who is he?

FRIEND. One who has a following of twelve close friends and always a multitude around. He has wonderful power, they say. I myself have seen him call out unclean spirits, and I heard of his raising one child from the dead.

CENTURION. From the dead? My servant. . . . . Quick, tell me this one's name and where I can find him.

FRIEND. Jesus, they call him. Where he is now I cannot say, but the elders of the Jews will know. Would you care to have me . . . .

CENTURION. Send for him? That is

hat I most desire. Lose no time. Seek it the elders and ask them to find him.

NARRATOR. The scene changes to the pen street. Jesus is heard preaching. wo elders, who have learned of the enturion's need, approach.

FIRST ELDER. There, that is he.

SECOND ELDER. Where? I see him not. see only the multitude with the lame nd the sick among them.

FIRST ELDER. That is where one is ost likely to find Jesus. We shall have make our way through to him. Didst er see such a crowd?

SECOND ELDER (*calling*). Ho! Jesus of azareth! We bear a message from Iarcus, the centurion. His favorite serv-nt is ill, grievously ill.

FIRST ELDER. And Marcus has sent us beg you to come. A worthy man is Iarcus. He loves our nation.

SECOND ELDER. Witness his love in the ynagogue he built for us. And now his ervant is ill and Marcus desires . . . .

JESUS. Go thou before me. Point out ne house of this centurion.

NARRATOR. The elders lead the way nd Jesus follows. As they come in sight f the dwelling, the First Elder speaks.

FIRST ELDER. There in the distance tands the house. There where even now ien come from the gate.

SECOND ELDER (*anxiously*). See, they in toward us. Can it be that we arrive o late; that the beloved servant has lready departed?

FRIEND OF THE CENTURION (*out of reath*). Marcus, our friend, has sent us say . . . .

SECOND FRIEND (*also out of breath*). o say to you not to trouble yourself go hither. He says he feels himself nworthy for you to come beneath his oof.

FIRST FRIEND. Neither thinks he him-elf worthy to come to you.

SECOND FRIEND. But he says if you ill but speak the word he knows his ervant will be healed.

JESUS. Verily I say unto you that I ave not found so great faith, no, not in ll Israel. Return to thy friend. And ay to him, according to his faith so hall it be unto him.

NARRATOR. The friends return to Iarcus to tell him the good news. They nd him alone, pacing up and down.

FIRST FRIEND. What now, good Marcus, acing the floor again? You should be nxious no longer. I bring you word that esus said . . . .

MARCUS (*interrupting*). That my serv-nt should be healed. I know. From ly roof I watched you as you sped to im. I saw you talk with this man, and t that very hour they who attended my ervant brought me word that he was ealed of his sickness, that of a sudden ie fever had left him and he awoke rom his delirium and asked for food.

FRIEND. But now that your servant is well, how is it that you pace the floor as though your heart were ill at ease?

MARCUS. Aye, it is ill at ease. Tell me more about this Jesus. Who is he? Something within me will not rest until I know. Tell me more of him.

Topics for Discussion

1. Jesus' concern for life. Tell other incidents that show his concern. Compare the reasons for his aid to different people. Compare the reactions to this aid.

2. How do we show a concern for life?

3. Compare the praise Jesus gave the centurion with the praise he gave the woman who anointed him (Luke 7: 44-49).

4. What place has prayer in the restoration of health?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Thanksgiving.

(Note: The hymns suggested here may be found on the church program also. Do not change them merely on that account. Like the Christmas carols, the great hymns of Thanksgiving will bear repeating.)

PRELUDE. On this special day, utilize an orchestra if at all possible. "O Beautiful for Spacious Skies" would be an appropriate selection for the orchestra to play.

HYMN. "Come, Ye Thankful People, Come." The first stanza may be sung antiphonally, the male voices beginning with the first phrase, and the female voices answering with the alternating phrases. The second stanza may be sung without the accompanying musical instruments. Let the last stanza be sung with all voices and instruments in a heart-stirring paean of praise.

PRAYER. If the school has an assistant pastor or a ministerial student in its membership, this part of the program may be assigned to him, otherwise to the pastor.

SERVICE OF THANKSGIVING

THE BEGINNERS DEPARTMENT. *Thanksgiving for the fruit of the earth.* The teachers will lead the little ones to the platform. Each of the children will bear some vegetable, cereal, or fruit (e. g., an ear of corn, a sheaf of wheat or oats, a potato, an apple, a carrot, a small pumpkin). The department will recite in unison:

"Father, we thank thee for the earth and what it brings forth."

THE PRIMARY DEPARTMENT. *Thanksgiving for animal products.* Suggested illustrations: a bottle of milk, a pound of butter, a woolen sweater, an egg. Recitation:

"Father, we thank thee for the fowls and animals, and for the food and clothing they provide."

THE JUNIOR DEPARTMENT. *Thanksgiving for food from the sea.* Illustrations: pictures or stuffed models of fish, crabs, lobsters, clams, etc. Recitation:

"Father, we thank thee for the seas, the rivers, the lakes, and all waters; we thank thee for this proof of thy care."

THE INTERMEDIATE DEPARTMENT. (From this age on it may be advisable to select representatives from the classes rather than use the entire departments.) *Thanksgiving for human fellowship.* Several Intermediates may lead upon the platform, one by one, a man dressed in mortar board and robe to represent a teacher, an old man to represent grandparents, a woman to represent parents, a younger child to represent brother and sisters, a child nearly the same age to represent friends. Recitation:

"Father, we thank thee for the love and companionship of teachers, of grandfathers and grandmothers, of fathers and mothers, of brothers and sisters, and of friends. We thank thee that we are not lonely."

SENIOR DEPARTMENT. *Thanksgiving for liberty.* One will bear an American flag, one the Christian flag, one an open Bible, one a bundle of schoolbooks in a strap, one a newspaper. (The school will rise as this group mounts the platform.) Recitation:

"Father, we thank thee for the freedom of this democracy, for freedom to worship thee, for freedom to read the Bible, for freedom to go to school, for the freedom of the press, and for free speech."

The song leader will immediately lead in the singing of the last stanza of "America."

THE ADULT DEPARTMENT. *Thanksgiving for spiritual blessings.* Three or four will carry as large a picture of Christ as may be available. Recitation:

"Father, we thank thee for Christ our Saviour, for redemption through him, for thy love which he has taught us, and for the eternal life which he has brought us. Father, we thank thee for thy dear Son."

HYMN. "For the Beauty of the Earth."

SCRIPTURE. To be read by the Superintendent and the school responsively. Psalm 100.

THE DOXOLOGY.

LESSON 8—NOVEMBER 24

Attitudes toward the Gospel Message

Luke 8: 4-15

Luke 8: 4-15

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

KEY VERSE: *Take heed therefore how ye hear.—Luke 8: 18*

TO BE READ EACH DAY

Nov. 18. M. The Seed Is the Word. Luke 8: 4-15
Nov. 19. T. Seed by the Wayside. Titus 1: 10-16
Nov. 20. W. Seed on the Rock. 2 Timothy 4: 9-18
Nov. 21. T. Seed among Thorns. Matthew 6: 24-34
Nov. 22. F. Seed on Good Ground. Acts 2: 37-47
Nov. 23. S. Good Soil. Psalm 119: 9-16
Nov. 24. S. Conditions of Fruitfulness. John 15: 1-8

SCRIPTURE SAYS—

By W. W. Adams

Jesus was both a great worker and a great teacher. Last Sunday we saw Jesus, the worker. Today we see him as a teacher. "Never man so spake" (John 7: 46).

Luke apparently felt keen interest in the parables of Jesus. For as we shall see in later lessons, he included in his Gospel many of Jesus' parables, several of which are not recorded by any other writer.

In narrating the Parable of the Sower, Luke struck common ground with Matthew and Mark. See Mark 4 and Matt. 13 for other parables given along with that of the sower.

I. What Is a Parable?

A parable is essentially a comparison. The comparison is either expressed or implied. The word means "to cast, throw alongside." That is, it throws a known truth alongside one unknown in order to shed light upon the unknown. This essential element of a parable is clearly present in the one now before us. Surely every person present knew every detail of the facts of the sower sowing his seed, and of the four results. This is the known truth which Jesus cast alongside the truth he desired to clarify.

II. Why Jesus Used Parables

There were many reasons. It was a most effective way to teach. A parable (any story) provokes interest; sometimes questions, as in this case (vs. 9). It puts truth in portable form, easy to learn and remember.

But there was a special reason for Jesus using parables on this occasion. From Matthew and Mark, as well as from Luke, we learn that his regular use of parables began at this time. The disciples were puzzled (vs. 9). "And the disciples were asking him (repeating the question and with emphasis) what this parable was" (meant). Matthew (13: 10) reports the disciples as asking, "Why do you speak to them in parables?" Luke implies the same question, for Jesus' answer (vss. 10 ff.) is in two parts. Before he explains this parable (vss. 11-15), he answers (vs. 10) the very question asked in Matthew's record.

Let us examine this answer (vs. 10). "Unto you it is given . . . . but to the rest." Who are these people? Who composed Jesus' audience? "And when a great multitude came together, and they of every city resorted unto him, he spake by a parable" (vs. 4). There was something in that audience that called forth this parable. The "great multitude" were mostly local crowds, along with his regular disciples. "Those from every city" would represent nearly every phase of Jewish life. Some were people deeply grateful for blessings received from Jesus; others were bringing their own needs and the needs of friends to Jesus; others were merely curious, eager for excitement; and still others, as the Pharisees, were seeking to destroy Jesus. All these and other attitudes were represented in this audience brought together naturally by Jesus' extended ministry throughout Galilee and elsewhere (cf. 8: 1-3).

"Unto you it is given to know." The disciples (and others) now possessed the ability to apprehend Jesus' teachings. They had a deep sense of need, a desire to learn, and faith in Jesus as the teacher. Mysteries, things concerning salvation, imperfectly revealed in the old economy, were now being made plain; men might now understand and enter the kingdom of God. They might have spiritual insight into these mysteries. The parables would quicken their interest and add to their store of knowledge.

"But to the rest (the mysteries are given) in parables; that seeing they may not see, and hearing they may not understand." These hearers saw Jesus' works and heard his words. But they had no desire or intention of accepting and acting upon his teachings. Some of them were plotting his death. The parables would conceal the truth from them, as a judgment upon their blindness. This might arouse their dead consciences to their dead condition; it might check their hostility to Jesus, as they could not well oppose what they did not understand. At the same time, Jesus could continue teaching those who were inclined to hear. It is a dangerous thing to hear the words of Jesus without understanding and heeding them (cf. Matt. 13: 34 ff.). Jesus cried with emphasis,

He that hath ears to hear, let him hear" (vs. 8).

II. The Parable of the Sower

The parable is in four parts. It shows the importance of a person's attitude toward the gospel message. The four parts of the parable set forth four attitudes of mind. These attitudes were represented in the audience before Jesus.

The sower sows his seed. In the process of sowing, the seed falls on four kinds of soil. "The seed is the word of God." Jesus was the sower of the word at this time. Later, others would become sowers of the word. Strangely enough, we may sow this word in our own hearts!

Vss. 5, 12: The Attitude of Complete Indifference. Some seed fell on the road—a hard path running alongside or through the field. Two things happened. Men and animals walked on the seed, and finally the seed was devoured by the birds. One thing did not happen: the seed never entered the soil.

This type of soil represents men who hear the word, with all the physical sensations accompanying that experience. But the message never enters the heart. There is no readiness of mind and heart to receive it, no religious impulse or inclination to act upon it. There is no belief; other interests have full mastery of the hearer.

Since the word never entered the heart, the devil has ready access to it. He bears it away *from* (not *out of*, it had never entered into) the heart. That is his first business—to snatch away the word. He works speedily and with every possible means, "lest having believed, they may be saved." He does not want them saved. That calls for getting the word away before it is believed and acted upon.

Name some of the excuses the devil puts into people's minds, by which he snatches away the word.

Vss. 6, 13: The Attitude of Superficial Interest. Some seed fell on rocky soil: a thin layer of soil over a bed of rock. There was soil enough for the seed to enter and germinate. The plants lived awhile. But only a short time. Then the sun dried up the limited moisture and the plants withered.

This type of soil represents men who hear the word and become interested in it, but whose interest is superficial, not genuine; it dies with the first severe strain that comes. They heard the word and received it. They gave it some attention, through curiosity or perhaps through a genuine desire for a better life. A sense of joy accompanied the desire and the effort.

But the plant had no root. They did not understand what Christ offered and required. They thought they understood Christ and wanted what he offered. But they did not. There was no genuine repentance; the word never entered into the springs of life. They believed for awhile, until times changed, until more of the truth was presented to them, until they were tempted to gratify self rather than sacrifice self for God. When they saw that the gospel did not grant them their selfish desires, they fell away—lost interest and quit.

Name some of the temptations that cause modern church members to fall away.

Vss. 7, 14: The Attitude of Divided Interest. Some seed fell in the midst of thorns. The thorns had the start of the seed: their roots already were feeding from the soil. To grow at all, the seed would have to grow with the thorns. In that contest the thorns would win easily. The seed was too weak, its plant too tender and frail for the struggle. The thorns choked, stifled, the life of the seed.

Thus we face people who hear the word, make a beginning in the Christian way, and then allow cares or other interests to smother their concern for God and right living. As they go along in life, *cares*, anxieties arising from the exigencies of daily living, *riches*, wealth, material possessions, and *pleasures*, physical and worldly, choke their religious interests. They cease to cultivate their religious natures, they expend time and energy accumulating and enjoying riches. Their desire and capacity for God grow less and less. Their beginning is not carried through to perfection. The desired fruit is never gathered.

Name some cares and pleasures that today defeat some people's earlier tendencies toward right living.

Vss. 8, 15: The Attitude of Full Obedience. Other seed fell into good earth. This soil was abundant, well prepared, moist, warm, free from thorns. Each seed germinated, grew, and produced one hundred additional seeds.

Thus there are people who receive the word into good hearts. They are ready to take it and to act upon it. This becomes their only concern. All of life is made to harmonize with God's will. They take this word into their hearts. They "hold it fast," hold it down. They fight off all the influences and forces that destroyed the seed in the three preceding illustrations. They bring forth fruit—the sole objective in sowing the seed. They bring forth fruit "in patience." Literally, "in remaining under." In the last two cases that was the trouble: they failed to stay under.

What are the value and the proof of having a heart ready for God's word? How can the heart be made more receptive to the "good seed"?

LESSON APPLIED

By Howard K. Williams

Aim. To cultivate hearers of the Word who shall bear fruit for Christ. Because the topic is familiar, the members of your class may think they have learned its lesson; hence, the importance of presenting the message in a vital manner.

Preparation. Because the Parable of the Sower is so full of meaning, it will be advisable to limit the lesson to this parable with its interpretation, rather than to try to cover the entire chapter. Read the parable carefully. Prepare your illustrations. See the picture Jesus presents: the sower, the seed, the soil, the results. Compare the parallel accounts in Matthew and Mark.

I. Hear and Not Hear

A parable is a story out of familiar life to illustrate some spiritual truth. Jesus here compares the evangelist to a farmer, and the human heart to soil. Every farmer can get the story part at once; it takes study to appreciate the meaning. Hence Jesus said, "Take heed how you hear!" You would do well to underline the words "hear" and "heard" in the Scripture passage.

Perhaps you have watched the actions of people in church while the minister was speaking. You could see that some were not really listening, and afterward you could tell by their conduct that they really had not "heard" in the sense of taking the message into their hearts. Are you a good hearer?

II. The Four Kinds of Hearers

"Some fell by the way side." The way side was just a path beaten hard by constant walking. This describes one kind of hearers—they heard, but did not take in. Physically, their hearing was perfect. "Do you hear me?" the parent asks the child. "Yes, I hear," is the reply. But the hearing amounts to nothing unless the words are taken in. "So," said Jesus, "the fowls of the air devoured it." A minister preached a sermon on brotherly love. At the close of the service, one of those who had been present engaged in a fist fight outside the church. He had heard, yet not heard. The bird of retaliation had eaten the seed. If the seed is not *taken in*, it is *taken away*. So it is with truth!

"Some fell upon a rock." Here the soil was shallow, covering a rock base. Because it was shallow and the foundation hard, moisture quickly gathered and germinated the seed; but also, because it was shallow, the soil as quickly dried out and the feeble plant wilted under the scorching sun.

So it is with shallow people. They take in the message. They understand

that it is good. They say, "I go, sir!" But when the emotion passes, their enthusiasm wilts. The truth does not take hold. They have no real convictions. They die spiritually before they grow up. They live unfinished lives.

"*Some fell among thorns.*" Here the seed is taken in, taken in deeply, but the soil of the heart is filled with so many things that after awhile the spiritual seed becomes crowded. "I can do both," said a very capable lady to the minister who remonstrated with her about some of her outside activities. "Oh, no, you cannot, because nobody can do both successfully!" rejoined the minister.

The farmer must decide which crop he wants to raise in his field. He knows he cannot successfully raise more than one at a time.

This class of hearer takes the seed in, but allows it to be choked by too many other things. A choked heart is an unproductive heart. Are you doing too many things to be a good Christian?

"*Other fell on good ground.*" Isn't that fine? There is hope for the world and for us in this beautiful assurance. These hearers receive the Word and persist until the waving harvests are ripe for the Master's use. They "do the doctrine," as the Chinese say.

To which class do you belong?

III. All These Classes Are with Us

Jesus had experience with each of these classes of hearers. For example, the Pharisees for the most part were heart-hardened. The words Christ spoke fell on ground that would not receive the seed. In the north country, Jesus encountered the second class in those Galileans who heard the word with apparent gladness, but whose enthusiasm withered away and died when he began to talk about the cross. He met the third class in those who received his word and seemed to thrive, only to find that greed and avarice choked the good seed of love and unselfishness he had sown.

We all have met these hearers, for they are with us still. They listen to preachers and teachers, then declare, as one did recently, "It is all bunk!" Their hearts are too hard to take in the seed of divine truth and love. They need some deep sorrow or heartache to plow up the soil.

In the case of others, the emotions are easily stirred. Some evangelist or some stirring experience arouses them. They apply to the board of deacons and are baptized. They seem to develop quickly into mature Christians. Then some difficulty arises. The new, fruitful Christian life withers away.

Perhaps they think that everyone in the church is perfect. Someone disappoints them and they give up. You know the type.

Others become involved in too many things. Their hearts become full of a number of things that may not be very bad in themselves, but that leave no room for a crop of spiritual things.

As we study this parable, we need to classify ourselves. To which group do we belong?

IV. Things That Prevent the Harvest

In Jesus' interpretation of this parable, he makes plain why there is not a greater spiritual harvest. Since we often wonder why the Christian cause advances slowly, let us listen to his explanation.

"*Then cometh the devil, and taketh away the word out of their hearts.*" Do you believe in the devil? Jesus certainly did. The devil, when he would steal away the seed, takes many pleasing forms. He adopts numerous disguises. He may come in the form of a friend who says, "Don't go to church, for God knows that you need more rest, or a change, or more recreation."

"*These have no root.*" Paul tells us to be rooted and grounded in the truth. We live in a day that boasts of its broad-mindedness. A broad river may be little more than a miasmic swamp. "We buy roots," said a rose grower. The roots are the essential thing. The tree that has a good taproot may be twisted and bent by the storm, but it is not blown down. The seed that has good roots can endure until the harvest. Don't be too broad-minded; be deep-minded. Do not believe that one religion is as good as another. I am a Baptist, because I believe thoroughly in the principles of the Baptists. Do you know those principles? Are you devoted to them? A man does not really live until he believes something sufficiently to be willing to die for it.

"*Choked with cares and riches and pleasures of this life.*" We cannot afford to scatter our efforts. "This one thing I do," said Paul. "This is life, to know Thee!" Too many weeds wreck the crop of grain. I passed a cornfield recently and the weeds in some places were higher than the corn. The more weeds, the less corn.

Jesus said the thorns were "the cares and riches and pleasures of this life." We all have cares of various sorts. But some people know what to do with them. They plough them under! Others let them grow and choke the good seed.

Riches often choke the good. "How hardly shall they that have riches enter into the kingdom of God!" Why? Because a man comes to lean on riches rather than on God. Too much security in this life may make us feel too sure of eternal life.

The pleasures of this life may turn us away from God. I am writing this in the middle of August. Numberless people right now are so busy having a good time that apparently they have forgotten God. "Good-bye, God, until September," a little girl added to her prayer. A shocking prayer, but an actual fact. I am not greatly concerned about the moral element in cardplaying and other so-called pleasures, but I am alarmed at the way preoccupation with such things chokes a person's spiritual nature. They assume greater importance than a spiritual harvest. Crab grass kills good grass. If you have a lawn, you know that.

But there also is the "honest and good heart." How true and beautiful these old-fashioned words, "honest and good"! "An honest man's the noblest work of God." Honest with self, with others, and with God! And "good"! No modern invention can take the place of goodness. Such a man hears the word; i. e., he understands it, takes it into his program of living. He holds it fast. Then, with patience, he endures unto the harvest, which comes only at the close of life's day.

A score of years ago, a single, small coffee plant was sent to Blantyre, Africa. It is said that at present there are five million coffee plants derived from that one. What a harvest! Suppose every Christian won one person to Christ each year! Figure out what that would mean.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Scripture

For a closer correlation between the story element and the explanation of the parable of the soils ask two pupils to read the verses responsively in the following order: A reads verses 4 and 5, B reads verse 12; A, 6; B, 13; A, 7; B, 14; A, 8; B, 15.

Understanding the Lesson

To make certain that the class fully understands this parable, ask four pupils to tell in their own words the different kinds of soils described. Ask four others to give their own interpretation of these soils in terms of life today.

Personalizing the Lesson

So long as any lesson seems impersonal it may remain nothing but words. Today's lesson, for instance, must be expressed personally in order to have it function in the lives of the pupils. We dare not allow the class to think only of this lesson as it affects the hearts of others. We must bring them face to face with the hidden meaning of the trodden waysides, the thorns and rocky substrata in relation to their own lives.

A. *By the Wayside* (vss. 5, 12). What do these terms mean for young people

day? They were clearly defined for me at one of our Baptist camps last summer. In a group discussion someone ventured a guess as to the number of Baptist young people who attended dance halls and movie houses on Sunday night. Some of us derided the idea until one of the younger married men said, "But many young people do go to these places. Until a year ago, I made it a practice to attend church and Bible school every Sunday morning; then I would go to some amusement center in the evening. I've come to see things differently now and I wonder how I could ever have found satisfaction in such a habit, but I know there are many others who do the same thing. You'd be surprised how many church-attending young people patronize other places on Sunday night."

Certainly this illustrates the seed that falls on the hard-packed soil of the wayside, where it lies within easy reach of the "vultures." This condition should cause grave concern to all teachers. How much do we know of the recreational habits of our young people? How much do we try to guide and direct them?

B. *Rocky Soil.* Many teachers of young people's classes will find a ready illustration for verses 6 and 13. Notice the large attendance of students and other young people at all services on the first Sunday after Rally Day. Listen to the enthusiastic promises to serve on this and that committee. Then, on the next Sunday and the next, check up. Time is a fine sieve; it always separates those who have no root within themselves from those who have.

C. *Soil Full of Weeds.* The absentees on the later Sundays will include not only those who have no root in themselves but those, too, in whose hearts flourish thorns of doubt, skepticism, disbelief, materialism, laziness, selfishness, rebellion, defiance, hurt pride, misunderstanding. Can your class do anything about these thorns that endanger the hearts of absent members?

This Sunday, so close to Thanksgiving, is a good time to check over your roll and see how many have fallen by the wayside since your opening day in September. Spend some time in making plans for visiting absent members and for building a class program that will interest those who return.

D. *Good Soil.* Verses 8 and 15 give the positive side of the parable. Are we right in assuming that the pupils now present in our classes possess hearts ready for the planting of spiritual seed, and spirits that show promise of development? Consider the qualities of good soil:

1. Good soil has within it the nourishment necessary for the seed's growth. It is not worn-out ground.

2. Good soil is free from weeds. Year after year the farmer has patiently, persistently, pulled out the tares and carried them away. No good farmer pulls a weed and leaves it to take root again.

3. Good soil holds the seed fast. What would happen to a flower bed planted on the shifting sand of an ocean beach?

4. Good soil is—if one may apply this term to inanimate ground—patient soil. It stays around the seed as long as the seed needs it.

Further Lessons

Read "Work in the Laboratory of Your Private Life," by Dr. Alexis Carrel, from *Reader's Digest*, September, 1940, and call attention particularly to his emphasis on the need for discipline.

Look up the term "emotional maturity" in some textbook on psychology. Then discuss with the class the eroding quality of emotional immaturity. See Ephesians 4: 31-32 for characteristics of the adult with mature emotions and the adult with adolescent feelings.

For admonitions toward patience in our hearts, refer to 1 Thessalonians 5: 14-19; Romans 12: 12, and Hebrews 12: 1. Does Mark 4: 28 have any significance for a "good" heart?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Opening Doors.

PRELUDE. Pianist playing softly two stanzas of "There's a New Day Dawning."

HYMN. "Close to the Heart of God" or "Showers of Blessing."

PRAYER BY SUPERINTENDENT. (Extemporaneous or an adaptation of the following:)

Dear Lord and King, we thank thee this morning for the possibilities within us. We thank thee that opportunity for service and growth is limited only by our willingness to appropriate it. Give us the joy of new courage. May we see life steadily and see it whole, and may we apply ourselves to the daily tasks and joys as they come to us. Make us adventurous for thee. Free us from the fears that so frequently beset us, and help us to remember that with Christ we cannot fail. In Jesus' name. Amen.

SCRIPTURE. Joshua 14. To increase the effectiveness of this stout-hearted passage, appoint two readers. One will read the explanatory material and the other will repeat the words of Caleb (vss. 6*b*-12).

MALE CHORUS. "The Galilean Call" or an especially arranged chorus number stressing the will to serve God vigorously.

Discussion

1. OPENING THE DOOR TO HEALTH. In the myth, Pandora opened a box and released all the ills that are in the world. In a sense the good things are enclosed, too. By living according to God's law and the inner law of common sense, we open the door to health. Temperance, exercise, outdoor life, calmness through faith, are all keys to this door.

2. THE DOOR TO WEALTH. Like some chest of pirate gold, wealth has been placed in the world in the form of minerals, fertile soil, oil, coal, and timber. A man honest with God in stewardship, a frugal, diligent man eager to be of service in the world, will find how to open the door to wealth.

3. THE DOOR TO WISDOM. "If any man lack wisdom, let him ask of God." Knowledge and wisdom are different. A doctor may know all the drugs listed in his books, but if he has not wisdom to prescribe the right one at the right time he fails to cure the patient.

4. THE DOOR WE MUST NOT OPEN. There are questionable amusements, occupations and speculations that cannot be opened a crack at a time. As soon as the latch is released, they blow open in the face of the one unwise enough to try the door. In a burning house, the opening of a closed door may bring death.

Helpful Hints

NEW YEAR'S RESOLUTIONS. A suggestion to the teachers that each class begin to work on a resolution which it will adopt as the class motto for 1941 may be fruitful of great endeavor. A closed box with a slot in the top for unsigned personal resolutions may be placed on the platform. The contents of this box will help in the planning of a New Year's program.

SUBSTITUTE TEACHERS. These helpers, of whom every school should have on call an ample number, often receive too little recognition. During the next teachers' meeting it might be well to announce that a Sunday (not more than four weeks in advance) is being designated for the recognition of substitutes. The substitute teachers should be introduced, and there should be words of appreciation for their services, both on behalf of the regular teachers and on behalf of the class members.

CO-OPERATION WITH THE PASTOR. Inquire of the pastor whether a copy of his program for next year is available. If he is following the Co-ordinated Calendar of the denomination, secure a copy of it from him or from your state secretary. Plan to make the Sunday school program fit in with the church program so far as possible. Advertise the worship services and the prayer services.

The Book Browser

WHEN a person reads as many books, good, bad, and indifferent, as your Book Browser does (he still has some that are unread), he may become a bit skeptical of extravagant claims and a bit impervious to rhetorical flourishes, however pretty the latter may be. He begins to look with ever-increasing wistfulness for books which are not a mere variation upon some familiar theme, but which reveal original, creative thinking and which will contribute toward a solution of some of the pressing problems of the day.

Too many writers seem to be either unaware of the rapidly changing contemporary scene or else somewhat bewildered by it. The need is for books which dig beneath the surface, which lay bare the social forces and personal ambitions which are operating, and which indicate what the inevitable outcome of these forces will be. Especially needed are books which set forth clearly and convincingly how the Christian churches can make their influence felt in a proper, helpful way. Your Browser is happy that he has some books of this character for review this month.

■ Many persons, he feels confident, will welcome and read with closest interest *Protestantism's Hour of Decision*,[1] by Justin Wroe Nixon. This is not an alarmist publication—at least, its analysis of present-day conditions is no more alarming than an open-eyed examination of the facts fully warrants. Neither is it a soporific for the benefit of lazy minds and souls. Dr. Nixon makes it clear that we have come upon fateful days. Totalitarianism challenges not only our democratic institutions but also our basic Christian concepts. Protestantism, however, by gaining a clear conception of its historic genius and mission and by meeting these fateful days with courage and sacrifice, can lead the world out of its present distress. If it fails to do so, then it will go down along with the world at large in appalling disaster.

Dr. Nixon's book treats a broad field and does so with thoroughness, yet at no point does it become wordy. It points out the fundamental differences between Protestantism and Catholicism. It contrasts the totalitarian state and democracy. It compares capitalism and socialism; militarism and pacifism. There is an appendix which treats in an informing way "The Pacifism of Jesus." The book, at every point, shows the author's competence to discuss these tremendously important issues. Especially interesting is the considerable amount of illustrative material which, in addition to making concrete the abstract principles set forth, gives each chapter life and heart.

The significance of this book is due in large measure to the fact that it does not stop short with a word picture of the world's plight; it lays down, simply and clearly, a program of constructive action which the churches of America can adopt and put into operation. To facilitate its use in study classes the book has been supplied with "Questions for Group Discussion." There is also a helpful bibliography. These aids should make it easy for a minister to use the book as source material when preparing a series of sermons on the burning questions of the hour.

Recent books picture the world's distress, but they also show clearly that there is a way out

■ A book which today is being widely read by ministers of all denominations is *Remaking Life: A Challenge to the Christian Church*,[2] by Dr. Albert W. Beaven, president of the Colgate-Rochester Divinity School. Any book by Dr. Beaven would be a good book; this book, containing the series of addresses which he gave as the Cole Lectures at Vanderbilt University last year, undoubtedly is one of the most helpful that he has ever written.

Two facts are immediately apparent. The first is that Dr. Beaven believes wholeheartedly in the church. He sees it as "the major organization for forwarding the cause of Jesus Christ among men." Dr. Beaven's knowledge of the church, of course, is both intimate and practical. He would see it strengthened, more loyal to its appointed mission, busy at the work which it must do in the world. The second is that Dr. Beaven believes also in the possibility of human regeneration. There is a "power of God" through which human character can be remade. That being true, the churches need not despair no matter how severe the storm may be that sweeps through the world.

If present-day conditions are due primarily to a lack of proper Christian character, then the overcoming of the ominous evil forces calls peremptorily for a remaking of individual lives. There must be a significant life-change before there can be any significant improvement in human conduct. It behooves the church, therefore, to rethink its responsibility in this matter and to set up a working program designed to accomplish this end.

The book treats "the impulse and effect of Christian choices, of the means and value of spiritual co-operation, of the importance of Christian fellowship, and of the thrilling power of the gospel not over things but over life itself." The book concludes with a stirring challenge "to live Christianity, to prove by a change from selfishness to Christlikeness how sincere is our profession."

We can understand, therefore, the spirit of enthusiasm contained in a letter just received from a minister who has read this book. He writes: "I like it. So much do I like it that in my notes for my next official board meeting I plan to read eight pages of the chapter on 'Remaking Life Through Fellowship.' It is a great challenge to the leaders in any local congregation. The spiritual emphasis is unusual . . . . It is interesting to note in this book, as in so many recent religious publications, the return to the doctrine of regeneration. I am glad of it. I must confess that it is refreshing to me since I had neglected this note all too much in my own pulpit."

■ Your Browser finds himself so near the bottom of the page that he will have to make his account of this last book much briefer than so good a book deserves. It is *The Major Messages of the Minor Prophets*,[3] by Dr. J. W. Storer, pastor of the First Baptist Church, Tulsa, Okla. Dr. Storer, by reason of his important pastorates and his service upon the Boards of the Southern Baptist Convention, is widely known throughout the South.

In this collection of sermons he introduces us in interesting fashion to each of the twelve Minor Prophets. The sermons, while brief, are sufficiently comprehensive to set forth adequately the major messages of these Old Testament spokesmen for God. There is a happy combination of biography, history, interpretation, and present-day application. Perhaps it is in this latter area—the words of the prophets to our own materialistic and war-minded age—that these sermons have their greatest significance.

They are written in a literary style that is crisp and picturesque, and at times staccato to match the urgency of the hour.

Obediently yours,

B. BROWSER

Baptist Leader

Books Reviewed

[1] *Protestantism's Hour of Decision.* By Justin Wroe Nixon. The Judson Press, 1940. 154 pages. Special Edition, price, $1.39.

[2] *Remaking Life: A Challenge to the Christian Church.* By Albert W. Beaven. Cokesbury Press, 1940. 237 pages. Price, $2.00.

[3] *The Major Messages of the Minor Prophets.* By J. W. Storer. Broadman Press, 1940. 188 pages. Price, $1.00.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.